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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LI. CHICAGO, AUGUST 27, 1903. NUMBER 25

MY PRAYER

***

Great God, I ask Thee for no meaner pelf
Than that I may not disappoint myself;
That in my action I may soar as high
As I can now discern with this clear eye.

And next in value, which Thy kindness lends,
That I may greatly disappoint my friends,
Howe'er they think or hope that it may be,
They may not dream how Thou'st distinguished me.

That my weak hand may equal my firm faith,
And my life practise more than my tongue saith;
That my low conduct may not show,
Nor my relenting lines,
That I Thy purpose did not know,
Or overrated Thy designs.

—*Henry D. Thoreau*

CONTENTS.

PAGE

Notes 411
In the Power of the Spirit 412
Black Sheep 413
Friends Anxious.—C. U. T. 413
Correspondence 413

THE PULPIT—
The Old and New Ideals of Leadership.—S. LAING WILLIAMS 414

THE SUNDAY SCHOOL— PAGE
Third Series—Citizenship and the Duties of a Citizen.—W. L. SHELDON. Suggestions to Teachers or Parents 418
A Friend.—LUCY LARCOM 421

THE FIELD—
Our Tower Hill Letter.—BERTHA M. HOWE 422
Once and Forever...SUSAN COOLIDGE 422

Unity Publishing Company, 3939 Langley Avenue, Chicago.

Emerson's Divinity School Address

With an Introduction, an Outline by

WILLIAM C. GANNETT,

And Commemoration Poem by

JOHN W. CHADWICK.

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UNITY

VOLUME LI. THURSDAY, AUGUST 27, 1903. NUMBER 25

"Ian Maclaren" urges that the dramshop keeper who by his degradation of a customer has rendered a family destitute and shelterless should be made responsible for the support of that family. The *Advance* well says that "this is sound reason but it is advanced ground, even in America."

How paradoxical and wasteful is the policy of the English government, which is now spending millions of dollars in placing 200,000 people upon the Transvaal farms, helping them to re-construct their homes and re-stock their farms, from which they were driven by English troops, subjecting them to fire and pillage a few months ago.

"The Education of School Boards" is the suggestive title of a most timely article by Prof. William McAndrew, of Brooklyn, published in the *Dial* for August 16th. Mr. McAndrew well sugests that this is a part of the educational system woefully neglected. He recommends a text-book on "How to be a School Trustee." Perhaps there is no greater need just now in the public school systems of the United States than the need of educating the School Boards. This cannot be done until the politician is eliminated. In our large cities the number of trustees must be reduced and the qualitity proportionately elevated.

Some of our religious exchanges are making much of President G. Stanley Hall's statement in the Boston Educational Convention that "the Bible is the best text-book in the world for psychology and morals because it deals so thoroughly with all sides of human character and experience." But some of these exchanges forget to note that this text-book use of the Bible in public schools is possible only when its place in human history and intelligence is determined by the same laws of criticism and historical research which govern the study of other books. The Bible as a reflection of human nature, an embodiment of its aspirations and its weaknesses, is one thing. The Bible as the infallible revelation of God, the authority of which is not to be questioned, the sources of which are not to be fully investigated, is quite another. It is not the Bible as a text-book of morals on psychology but as a liturgy and a hand-book of theology which makes trouble.

A writer in the *Chicago Tribune* of August 16th gives some interesting facts as to the treatment of the negro in the British Isles, facts which our panicky Americans, so boastful of their democracy, may well consider. This writer says that in London, negroes may dine without comment at any of the restaurants. At almost any social function one may meet colored men from West Africa and the United States who are always well dressed and whose deportment is beyond reproach. Recently at a great banquet, many of England's honored and titled accepted invitations where a hundred and fifty negroes were present. The sufficient explanation of this difference in the sentiment of England and America towards the colored man is found in the fact that England's emancipation proclamation antedates that of the United States by nearly half a century. It takes time to prepare the white man as well as the colored man for the logical and sociological conclusions of emancipation and freedom.

"Most men who are really accomplishing anything in life learned the meaning of work before they were out of their teens. And yet there are those who seem to think their children will grow into a serious maturity through going to school in the winter and playing golf and paddling canoes and talking nonsense on hotel piazzas in the summer. To gossip with a new set of acquaintances, to struggle for more social recognition, to further the matrimonial prospects of one's self or one's children—this is a travesty of recreation. To live during the weeks of changed surroundings so that it will be possible for one to take up again accustomed tasks with new enthusiasm, to feel again that reserve of strength which warrants still another effort, and to experience again, in moments of recollection, the joy of the larger life with nature, or with some inspiring thought or impulse—that is to give one's self of recollection, the joy of the larger life with nature, or with a vacation that in truth does re-create the better self."

The *Philosopher Press,* which is the exponent of the print shop with the sign of the Green Pine Tree in Wausau, Wisconsin, speaks thus of its recent edition of "Saul":

"There have been few books made at the *Philosopher Press* in which we have taken more joy than we have in making Saul. The magnificence of the poem, filled with the strong philosophy of life cast in the tragic mold, is of itself an inspiration to the work.

"In the border, which was done by Robert Anning Bell, the manifold appeal of the first part of the poem to the material phases of life is brought out with the treatment of rare sympathy, but in the frontispiece, Mr. Bell has caught with the full force of his interpretative genius, the very climax of the tremendous poem at its spiritual height, and has made a picture which seems as inspired as the lines it interprets.

"The introduction, by Jenkin Lloyd Jones, is a work of love, born of his years of close companionship with the poetry of the modern master of English verse. It illuminates the character of the poet and his work, as the decorations of Mr. Bell illuminate the spirit of the poem.

"For the binding we have selected a design which was originally tooled laboriously by hand in the convent at Little Gidding in 1635, on a binding of the "Concordance of the Four Gospels," which was done for Charles I.

"We like the book, and we would like to send it to you to see, as we are sure you would enjoy it, as we have. A request will bring it—subject to return."

The *Universalist Leader* for August 15th comments upon the vacation problem so sensibly and so in line with the persistent contentions of UNITY that we are very glad to make its editorial note our own. It says:

"There are many who live through the year for the brief dis-

sipation of play in the "silly season." Now we believe in the vacation, have had our full share and probably more than we deserved, and so do not speak in the language of sour grapes, but just as everything, however good, is easily carried to excess, so is this play-time of the year. And it needs not a very keen observer to detect in the life at almost any "resort" an element of danger to the manhood and the womanhood of the future. There is so much of sham; such a thorough letting go of the restraints and lowering of standards; such an abandonment in idleness of body, mind and soul."

The *Leader* also appropriates for its editorial columns some good words from *Christendom* concerning the abuse of children in these vacation times who are turned loose for months on some farm or at some summer hotel where they are expected to "play and play and only play from morning until, or rather into, the night." We further borrow from the *Leader* its borrowings from *Christendom*.

Country Time and Tide is the title of the attractive little monthly published by E. P. Pressey, of Mantague, Mass., whose interesting social experiment has been frequently commented upon in these columns, an experiment which is beginning to command wide attention. The Greenacre Department is a new feature, edited by George Willis Cooke. Greenacre has heard and is emphasizing the cry, "Back to the country." Miss Farmer desires to establish in Eliot, Maine, "a permanent colony of workers who shall become genuine countrymen and come into close contact with their neighbors." It is further announced that "the object is not to establish a college settlement of persons of superior education who shall lecture the farmer and the mechanic, but to take those out of the city who wish for a freer life and to bring them into cooperative activity in the country." Of course, it is quite in order to cry "impractical" and to predict a failure before it begins. What if it fails, as it probably will? All such failures fall into higher successes. "If this bark sinks, 'tis to another sea." Wise things and right things cannot fail. We commend *Country Time and Tide* to our readers.

In the Power of the Spirit.

There is great suggestiveness in the description, by one of the Evangelists, of Jesus's return from his sojourn in the wilderness "in the power of the Spirit."

The vacation habit has become so general with Americans that it must necessarily be widely influential upon American life. During these summer months there has been wide interchange of places and surroundings, both by the residents of great cities, of smaller towns, and of even the most rural of country places. This change of scene and locality, this temporary dropping of the implements of artisan and professional activity, this shedding for a season of the responsibilties of customary routine, gives great opportunity, if rightly used, for better re-adjustment, for clearer vision and for firmer grasp when the regular task is once more resumed. Temporary absence gives opportunity to view the old haunts, the old habits and the old estimates with a new perspective. The familiar callings and valuations can be seen from a new angle of vision.

When one realizes that the "vacation" is really a vacating or emptying of a certain portion, in many cases even a major portion, of the year, of its customary contents, it is easy to see the wide-reaching effect which this period may have, not alone upon the individual, but upon the entire social body. So large and general a withdrawal from the creative and constructive activities of the commonwealth on the part of its members is justifiable only upon the assumption that better use can and will be made of the remaining months than would be possible by continuous application to the daily tasks. The true ethics of vacation is evermore preparation for better work and more of it.

That seriousness, however, which, will we or nil we, overhangs all life, is not lacking in this time of recreation and apparent cessation of obligation. Each one will inevitably return in the power of the spirit in which these hours of release have been spent. Each returning sojourner from mountain or beach, from strange city or from fashionable resort, will bear the impress of his associations. Many, alas! will come come back having nothing to show for their season's outing but some fleeting triumphs in the social world; others, with only a new pattern for a sofa pillow; and others yet, with nothing but the idea of new fashions and details of dress which the coming season will be all too short for constructing and exhibiting. There will be those, the net results of whose opportunities for recreation will be but a more sordid self-seeking, a narrower interpretation of life, and diminished personality.

Over against this unfortunate class, however, are to be set those whose number we hope is ever increasing, who have grown nobler in thought and purpose through fellowship with noble spirits; or who, lacking opportunity for this, have still found increased culture, breadth of vision, and quickening of insight, in communion with the master-souls of literature. There is a third class, growing more numerous, we believe, with every recurring season, who find in the companionship of Great Nature an inspiration and a quickening of faculties and clearing of vision which come from no other source.

Whatever be the form which this brooding presence takes, those that return to the round of daily duty under its spell will bring a sanity, a justness of estimate, a poise of relation, and a strength and calmness which cannot fail to exalt and magnify whatsoever privilege or opportunity may rest within their hands, and ennoble and beautify with a freshness and fruitfulness, hitherto unsuspected, those arid wastes created by the trampling hoofs of avarice and self-seeking. To return in the power of such a spirit will not only be sufficient justification of the time spent in its acquisition, but will also go far to create such an atmosphere and make common such conditions that even to the great multitudes to whom no technical vacation is possible much of its rest and renewal may come.

G. R. P.

Black Sheep.

From their folded mates they wander far,
Their ways seem harsh and wild;
They follow the beck of a baleful star,
Their paths are dream-beguiled.

Yet haply they sought but a wider range,
Some loftier mountain-slope,
And little recked of the country strange
Beyond the gates of hope.

And haply a bell with a luring call
Summoned their feet to tread
Midst the cruel rocks, where the deep pitfall
And the lurking snare are spread.

Maybe, in spite of their tameless days
Of outcast liberty,
They're sick at heart for the homely ways
Where their gathered brothers be.

And oft at night, when the plains fall dark
And the hills loom large and dim,
For the Shepherd's voice they mutely hark,
And their souls go out to him.

Meanwhile, "Black sheep! Black sheep!" we cry,
Safe in the inner fold;
And maybe they hear, and wonder why,
And marvel, out in the cold.

Friends Anxious.

So many inquiries come from friends of UNITY concerning the accident that befell Dr. Thomas this summer that I wish to ask a little space in its columns to reply.

It happened on the evening of July 10th while starting for the encampment in Springfield to join the First Illinois Regiment, of which he is Chaplain. When boarding the Madison street cable car the signal was given too soon, and the car started forward with tremendous force while he still had only one foot and one hand on it. He held on for a few feet, then was hurled to the pavement, striking a manhole. His forehead was cut over the right eye, the right hip severely bruised, and the muscles of the right thigh strained and broken. Men carried him to the sidewalk, bleeding but conscious. A passing carriage wheeled about, in which they placed him and carried him to his home, where he has been ever since a prisoner. No bones were broken nor was his hip out of joint, but the straining and bruising have proved stubborn injuries to heal and the shock to the nervous system was most serious. Fortunately Dr. Thomas is a good sleeper, and after the first pains were reduced he slept continuously for a time, which aided greatly in restoring the normal activities of the body.

It is needless to say that the best care and attendance have been his, and the exceptionally fine weather of July and thus far in August have contributed largely to his material comfort. He can now walk about the room behind a chair, and if the rapid gain of the last few days is continued will soon walk alone.

Dr. Thomas had been engaged by Dr. Smith of St. Paul to take charge of the Peoples' church during August. This and all his summer engagements, to which he looked forward with pleasure, gave way to the nursing of a sick limb. But if one cannot go to the world, the world may come to him, and so it has to Dr. Thomas. It has come with all its sweeping life into his chamber. It has come in the best literature, the visits of friends, far and near, in renewals of old friendship, in flowers and messages of love and sympathy galore. So there are compensations, if viewed through the right skylight. For all these tender remembrances he wishes to return thanks.

To the one nearest since the first agony and following anxiety lest the injury might be permanent have passed, these days have been rich in the wealth and quietude of home life never before enjoyed. I would not like to recommend such an experience to others, yet the wife of a public man may find in it an everyday, all-around proprietorship that the world is shy to accord her. At any rate the walls of a room are palatial compared with a bunk, and the air of your own hearth most invigorating by the side of a Pullman car.

Now I have the pen once more, I wish to refer to our two blessed friends on the coast, friends of liberty and justice, who on the evening tide of a century of high living are youngest among us all. Madame Severance writes of the blessing that came in the fellowship of the "'helpful Congress": "It was my first, and I am finding that truly all things come to him who waits in hope and faith."

Mrs. Spring, ninety-one years young, sends the little poem from Edwin Arnold that she repeated when first introduced to the Congress:

"Love which is sunlight of Peace,
Age by age to increase
Till Anger and Hate are dead
And sorrow and Death shall cease.
Peace on earth and good will,
Souls that are gentle and still
Hear the first music of this
Far-off infinite bliss."

I will inclose a portion of her letter also, without her permission—the distance will protect me.

"My husband, Marcus Spring, was a relation of the Rev. Dr. Gardiner Spring of New York. He lived with Presbyterians and went to their church all his young life, but one day he followed a crowd into the old tabernacle in New York and heard a new and wonderful sermon given by Rev. Dr. Ellery Channing. It seemed to him to be the best and most precious truth he had ever heard, and he became a Unitarian. Of course his old friends were disappointed and grieved, and many were lost to him. Rev. Dr. Channing visited us in our home in New York and we visited him in Boston and Newport, and they were precious times to remember. William H. Channing for years was at home in our house. His daughter Fanny married Sir Edwin Arnold.

"When my husband died, William Channing wrote to me:

"'Marcus Spring, the loveliest and the most beloved of mortals—only in eternity will he know how I loved him.'

"Sometime I should like to show you that letter. Now I must not write more without my glasses, for fear of hurting both my eyes and yours.

"So I will say good morning—good and bright and sunny and lovely it is." C. U. T.

Correspondence.

The following extract from a letter from our brother Douthit deserves a conspicuous place in these columns. We should be very sorry if our editorial concerning the degradation of the Chautauqua idea should cast any unjust reflection upon the managements that are above the methods referred to in our strictures. We are sure that Lithia Springs rings true to the highest Chautauqua ideals, and we believe there are many more such scattered throughout the land. We believe further that friend Douthit at Lithia Springs is not only true to the highest traditions of Chautauqua, but that he is doing much to elevate these traditions by broadening them. Our word of reproach makes all the more

emphatic our word of commendation, and we cry "Good speed" to the good Chautauqua.

The reading of your editorial, "Shame to Chautauquas," in UNITY August 6, has deeply moved me. I want to thank you with my whole being for that righteous rebuke of summer assemblies calling themselves Chautauquas. However, I almost fear that the reports in the daily papers have misled you, and that your sweeping condemnation of all Chautauquas misses the mark somewhat, and does a wrong to many Chautauquas that are now suffering financially and otherwise by fakes that have taken the name to conjure with for commercial purposes.

The International Chautauqua Alliance was organized in 1899 by Bishop Vincent and other managers of summer assemblies that were loyal to the Chautauqua idea. The object of this alliance was to save, from the very abuse you criticise, the good name Chautauqua, which, by years of struggle and the self sacrifice of a few had won high reputation among lovers of popular education and broader religious fellowship.

I have acted as Recording Secretary of that Alliance from the first, and while I cannot speak with certainty at this writing, yet so far as I know the summer assemblies composing that alliance are not guilty of the particular offense of which you speak, although it must be admitted that there is a dangerous tendency that way. However, I do know, to my deep chagrin, that the St. Louis dailies—and perhaps you read it in Chicago dailies—reported that this "Pitchfork" Tillman debate occurred at Lithia Springs Assembly,whereas in fact it was held under the auspices of a rival association of moneyed men at the old Fair Ground in Shelbyville, five miles from Lithia. Our noble friend Booker T. Washington told me how he was surprised and shocked when he read that report about Lithia, the day before he arrived here. But he greatly rejoiced to find Lithia Springs was free from such disgrace.

The manager was repeatedly tempted with this Tillman debate and other paying sensations; and he might have lifted a heavy burden from his only home on earth by yielding to the temptation; but he would rather die homeless and see this beautiful valley turned into a cow pasture than to have it desecrated by such performances as you so justly condemn.

Yours sincerely,

JASPER L. DOUTHIT.

Lithia Springs, Ill., August 12.

The special number of *Harper's Weekly* commemorating the death of the Pope was published the following day coincidently with the announcement in the morning papers—a very notable feat in weekly journalism, as the Pope's phenomenal vitality made all prognostications of uncertain value. In connection with the subject of his wonderfully enduring strength the story goes that some twenty years ago a French bishop, on taking leave of His Holiness, observed with emotion: "Adieu. We shall not meet on this side of the grave; for, though I have hopes of coming back to Rome in twelve years from now, it is not likely that I shall find your Holiness still here to greet me." The Pope looked at him amiably, and, shaking his head, observed: "If your Eminence should indeed come back, you will find me here ready to receive you." And, what is perhaps more extraordinary, the deferred meeting actually did take place some years ago; but whereas the bishop had become an extremely tottering old man, the Pope seemed to have scarcely altered in the interval.

Everybody will be interested in the views of that radical British Protestant, Mr. W. T. Stead, on the character and career of the late Pope. In an article on Leo XIII. which he contributes to the *American Review of Reviews* for August, Mr. Stead says:

"He made thinkable once more the possibility of the realization of the great ideal of the early Popes, and he compelled even the most embittered enemies of the Papacy to recognize the immense possibilities for good that lie latent in what might be the central headquarters of the Intelligence Department of the moral sense of mankind. He has disarmed the hostility of his ancient foes, and round his bier Protestant, Freethinker, and Catholic sorrowed as brothers at the tomb of their common father."

THE PULPIT.

The Old and New Ideals of Leadership.

AN ADDRESS BY S. LAING WILLIAMS, DELIVERED IN THE EMERSON PAVILION, TOWER HILL, WIS., AUGUST 9, 1903.

"It is natural to believe in great men," says Emerson. Not laws, but stalwart leaders of men, men of exalted motives and a wisdom that can dispel the darkness and illumine the pathway that men must tread if they would have peace and happiness. In every age and almost every great crisis in the long and weary road from bondage to freedom and independence, mankind has yearned and looked for this master mind—for some great Messiah of its hopes and expectations—and it has seldom looked in vain. How various have been the missions of these great leaders of thought and action. Some times they have come as great military heroes to save a civilization or nation as on the plains of far off Marathon or Valley Forge or Appomattox. Some times a Cromwell to increase and perpetuate man's hatred of tyranny; other times one to rescue Christianity from defilement, like Luther; to write a new chapter in our political economy, like Cobden and Bright; to make and save a republic like Washington and Lincoln, and to enlarge our vision of nature and our relationship to nature like Darwin and Spencer. When the right leader appears, no task is too great, no problem too complex. The entangled threads of the social fabric are straightened out, our sense of duty clarified, and the world of mankind moves forward in the direction of a better and greater world for human endeavor.

Without these commanding heralds of a better day and a better way, how blindly and painfully men grope about in moral and mental darkness! It is Emerson again who says that "the reputations of the 19th century will some day be quoted to prove its barbarism."

Such is the privilege of every succeeding century. Thanks to the progress of human society, no man now can practice the things that were moral in the 18th century and escape an indictment under the criminal codes of the 20th century. The conscience of the 20th century revolts at the idea of burning a man at the stake because of his religious belief. It would thus be easy to show how the virtues of yesterday have become the sins of to-day, how we have learned to despise the things that were once honored, and how each age tries to write a new code of ethics, a new political economy, a new sociology, a new standard of living to keep pace with a better man and a better fellowship. It is the high business of every new age to rid itself of every old wrong. When liberty ceases to be a progressive quantity it becomes a fixed tyranny. There can be no such thing as progress, no such thing as peace and tranquillity, no such thing as love, and a realization of the beatitudes in the lives of men and governments and society, if we cling to and try to make sacred the ideals that belong to discredited and destroyed institutions.

So we ever find in the wake of any great leader and every great movement upward a creation of some new ideals that make for human advancement. I do not mean to be understood by this that there is no such thing as eternal truth and eternal justice. The age of Socrates, of Jesus or of Lincoln is always the age of progress, wherever their influence is still potent.

What bearing has this principle upon the condition of things that we find in our states below the Ohio to-day? Are the people there being led away from the old ideals? Are these citizens of the 20th century in

the greatest republics trying to make 18th century ideals conquerors with 20th century demands and duties? Leadership in the South prior to the Rebellion was based on the principle of dominion over men's souls and bodies as assets. Under the new conditions imposed by the meaning of Emancipation and the Amendments, leadership should be based on the principle of service to all the people. When slavery was a fact, it created its own peculiar ideals of life in social, political, religious and economic affairs. These ideals crystallized into laws, constitutions and customs. The principle of freedom was so dangerous that even white men were not wholly free. The habit of restriction, limitations and suppression was so all-pervasive as to warp all right principles out of plumb that were not in harmony with the institution of human bondage. The golden rule became a thing of brass, the beatitudes a partial truth, and the Declaration of Independence as remote in its influence as a Persian poem.

The painful and pitiable thing is that millions of the American people are still striving to make these old ideals fit into new conditions. They are still striving to interpret freedom in the mean spirit of the slave code. By the stern mandates of freedom's victory over slavery, the term equality displaced the term "master," but the ideals of the master still linger on the threshold of progress. We are becoming more and more embarrassed by the discordant screech of men insisting upon the Divine right to rule the bodies and souls of men now free.

For forty years freemen have been heroically endeavoring to possess themselves of the benefits and responsibilities of liberty, but those who cling to the old ideas of bondage continue to make freedom a doubtful thing and a forlorn hope.

This nation rose in its might forty years ago and declared that there must be a new and more inclusive declaration of principles, and the three amendments were written to the Constitution. The men who achieved this great change were justly exultant and said all was finished; everybody was free and everybody independent, all the sins of the past had been expiated. In this rejoicing men seemed to think that the making of new laws made a new people, that the destruction of bad institutions meant also a destruction of the bad spirit and bad ideals that gave a sinister character to society and politics, literature and religious worship. But alas! the people who fostered slavery still lived to brood over the loss of slavery. The man who looked upon his fellow man in chains as an asset, still lives to look upon him as less than a man. In the days that followed the conclusion of arms, there was everywhere ethical darkness. The cry in the dark was for leaders—men great enough to rise to the larger spirit of a new age and a new and better condition. The hour demanded that men should look ahead and not back, that they should learn new lessons and forget old ones. The time was for the construction of new principles and new ideals and not the preservation of old ones. The idea of man ownership must be forgotten, and the possibility of fellowship based upon proper social limitations must be planned for and worked for. A new South ought to have been a splendid watchword for the leaders of an emancipated South, but there can never be a new South so long as leaders insist upon making vital old principles and old ideals that belonged to an old South. The freedom to be all that they can be; to make the very soil, the waters, the forests and the limitless resources of the South all respond to the demands of free, honest and intelligent toil; to put every man to the test imposed by freedom; to generate movements of reform and helpfulness that shall include in their benefits all the people! In other words, to serve the whole people and not to rule a part of them, ought to be the starting point of a leadership that would be new and constructive.

I am afraid we shall look in vain for evidences of this kind of leadership in the days following 1865. The men who attempted to lead and who still attempt to lead were all born in the dark ages before the sixties. They came to their new and splendid tasks with narrow souls and beclouded intellects.

It was perfectly natural for black men to say in those days, "Let us take the shortest road to a realization of all our rights under the new amendments." Alas, they failed to see that there was no such thing in human society as the shortest road to liberty. The blunders of reconstruction, if blunders there were, are charged to the mistakes of those of us who thought that the mere right to vote meant the power to vote and to make that vote effective. The great and cruel blunder of the white leaders of those times was their lack of strength to free themselves from the old ideals of a partial citizenship. It was easily possible at that time for the Southern leaders to become masters of the situation and avoid all the political scandals due to ignorance on the one hand and demagoguery on the other, if they could have felt the significance and demands of this new hour in our history. Patriotic, justice-loving and large-souled white men in co-operation with earnest and intelligent black men, could have saved the South from that shameful course that has ended in a practical nullification of the Constitution and a re-establishment of many of the worst features of slave conditions. The black man's attempt to be a full citizen has been met by the old challenge, "To rule is our divine right."

Thus the men who fought successfully against the divine right of kings, claim that divine right for unkingly men. Surely the man who at this late day breathes and thinks in the atmosphere of 1856 is incompetent to pass judgment and be a good citizen in this year of our Lord 1903. Place before such a man three books, the Bible, the Constitution, and the Nullification doctrines of Calhoun, and he will at once choose the last and insist that it contains all that is good in the other two. Read him a chapter from Herbert Spencer's justice, and he will combat it in terms of the political economy borrowed from the Missouri Compromise. Talk to him about the Fatherhood of God and the brotherhood of man, and he will become eloquent on the subject of "white supremacy." Everything with him is either black or white. His politics, his ethics, his religion, his conception of justice, his loves and hates, his boasted chivalry and courtesy are one and all either black or white. He calls himself brave and gallant, and yet he is the only man in this republic who is afraid of being robbed of his superiority. He has convinced himself that the Father of us all has taken pains to create the negro an inferior being, yet he dreams and plans by day and night against the remote possibility of "negro domination."

People who feel themselves living in a new and greater world—a world made larger and grander and more profound by the revelations of science, by the expanding spirit of Altruism; who can catch glimpses of a philosophy of human relationship more divine, are beginning to feel a sort of kinship to all people. Thomas Paine's great utterance, "the world is my country and to do good my religion," is the essence of the new gospel of human relationship. But the man who still feels and sees everything in the light of his South Carolina grandfather has not yet entered this larger world. The real citizen of to-day believes in the power

of education, but the man with his 18th century ideals and inspirations mistrusts education. The state laws that a half century ago made it a misdemeanor or a felony to teach black men to read and write are invoked in these enlightened days as a safe principle.

Can there be any hope for a people who are thus enslaved to the past and blind to the meaning of to-day? There are greater things yet to be achieved by this nation of ours. The all-commanding need of the hour is for great souled men and women who can help to solve problems of world-wide importance, men and women wholly free and unhampered by the fears, the superstitions and ideals of the past. This on-moving world of progress has no time or strength to fight over again the questions and problems that were settled in 1865.

It is now too late to ask if the 15th Amendment is a failure. It is too late to ask if colored people are capable of the so-called higher education, after Douglass, Washington and DuBois have spoken. It is a waste of time to question the negroes' right, courage and patriotism after his record at Fort Fisher and El Caney. Every great principle in this whole business of the rights of black men has been thrashed over and fought over to a finish, and now the only question is, are the American people great enough to stand by their victory and pledges to posterity? The tremendous fact is that the American people has nobly fought its way out of darkness, out of shame and humiliation into the light of a larger righteousness. Who shall help them to escape from their own nightmare, and make them brave by being just, and progressive and at peace by trusting in the forces that make men and nations great and noble? There is needed a quality of leadership based on the new ideals of a purer and more inclusive democracy, that can convince the people that after all is said and feared, social equality and negro domination are but mere spectres that haunt the men who strove to make slavery a thing divine; that after all is said and cruelly done, it is not necessary to be unjust and cruel to a weaker race in order to insure the safety and security of a stronger race.

The only things that really govern the world by divine right, if there be such a thing as "divine right," is character and brain, and if the colored race have not these it cannot rule; that an ignorant and wicked white man is not fit and ought not to be permitted to rule a wise and noble black man. This is all quite axiomatic, I know, but the very A B C of it seems a knotty problem to the man who thinks and acts as if the doctrines of Calhoun were still vital. Under this new leadership the people need to be taught that ignorance is more to be feared than intelligence; that in the long run the school house and the college are cheaper than the jail and the convict camp; that an educated negro is more apt to be a taxpayer than a criminal; that it is impossible to protect their own superiority and ease of conscience by violently forcing black men to live below their natural and legal rights; that the fear of negro intelligence is oriental stupidity; that it is not only wicked and foolish, but altogether unnecessary to intimidate and unjustly deprive wise and patriotic black citizens of their political rights in order to prevent the illiterate negroes of the black belt from overwhelming the American ballot.

Can the gentlemen of South Carolina learn these plain and obvious lessons? Lessons that have been demonstrated over and over again in the course of human history, in the building of human society and governments? The answer all depends upon the further question whether or not the South can turn from the old to the new. It must be a struggle between a partial surrender of its almost fanatical worship of the Lost Cause, and its duty to the vital, practical and important demands of a new cause. Far be it from me to speak otherwise than respectfully of the tender sentiments that gather around the memories of those who valiantly fought and lost. I only insist that duties to living issues are at least quite as sacred as devotion to buried ones. So long as the South clings to its old ideals and insists that such ideals are vital and all-important, not only will injustice be done to the negro, but injustice will be done the whole country. Such is the political and economic inter-relationship of the people of this country that all are affected by the good or bad of a part. We have seen how the unpunished mob in a southern county of twenty years ago has grown to be a national disgrace and shame. The men who some years ago defied the Constitution by cheating black voters at election have become governors and United States senators, and for the first time in American history have written State constitutions that in express terms and in legal intendment strip qualified citizens of the franchise. All this evil has grown upon us without serious protest or disturbance of the national conscience. In justification of all this and more that might be recited there has been no appeal to a single principle recognized as a law of God or a law of primary justice. As a natural consequence of this course the South has not been able to contribute its share to the things and movements that make for the increasing power and prestige of the republic in all high directions.

White men who are absorbed in building limitations to the development of black men, scarcely yet realize that they are in a certain degree limiting their own freedom.

In a society where prejudice is the first law of human conduct, men are not free to like or dislike whom they please. A sure penalty stands guard against every free exercise of the soul. Right or wrong, you must do the things and say the things that are decreed by fear or prejudice. Under this system, the social compact does not regard as important individual rights. Under this compact there can be no spontaneity and soul sincerity of human endeavor. There can be no free initiative in the doing of those larger and nobler things that animate and thrill human society. There can be no righteous enthusiasm and inspiration that make for a common happiness, a common pride and a cosmopolitan love. It is because of the absence of these high incentives to noble ends that the South leads in nothing that makes for our nation's prestige. No great and all-commanding statesman, no profound thinker, no great scientist, no great philanthropist has developed in that social atmosphere. In the great movements in education in the founding of great universities and polytechnical schools, in the generous distribution of useful knowledge, in the kindly human impulses that find expression in prison reforms and in the founding of asylums of all kinds, in a better means of transportation and in the multiplying and cheapening of the comforts and luxuries, as well as the necessities of life, the South timidly follows and never leads. But in all these things we must plan for all of the people and not for a part of the people only. Noble enterprises that must include all the people in their benefits cannot be conceived by men who mistrust and fear and hate a portion of the people. The separation of all benefits to society by white and black lines interferes with the harmony of life and the unity of progress. In the Southland there is every possible variety of natural resources, and that too without limit. But these bounties of nature are neither seen nor understood by the people who cannot get beyond the dismal enthusiasm that this is a white man's government. This sort of a preoccupation of the peo-

ple paralyzes al kinds of enterprises that make for the largeness and betterment of life and keeps the South in the position of a beggar in the market places of progress. If the end of all philosophy and statesmanship and political economy and sociology is to keep the negro in his place, then the Southern people must expect to pay dearly for their folly. They ask for peace and security and to be let alone. But there can be no peace, no security and no honor where aspirations are stifled and arbitrary inequality is set up as a sacred principle. They insist that they alone understand the problem, but the nation has waited in vain, lo, these many years for the evidences of a single attempt on their part to encourage their black citizens to understand the responsibilities of citizenship.

I have good reason for believing and declaring it to be a fact that there are thousands of good men and women in the South who regard as barbaric the teachings of a certain South Carolina senator, and who are beginning to feel the weight and pain of their anomalous position of trying to found a philosophy of government on fear and race hatred, of trying to be superior and happy by means of keeping other people inferior, unambitious and content to live below their rights. But who will lead these timid ones and help them to make a new declaration of independence to the effect that they are brave enough to be just and honest enough to insist that even black men are entitled under the laws of God and man to what is justly theirs? Now and then an educator in the South is strong enough to declare that the negro must be educated and be given a chance, and now and then as in Georgia the other day a legislature refuses to adopt a reactionary policy in matters of education and attempts to stop the abuses of the convict camp. These are but faint echoes of a disturbing conscience, but taken in connection with other things they have some value in indicating what is possible. Good tendencies of this kind will develop slowly, but they are of the highest importance and deserve encouragement.

The future great men in the South will be the men who become strong enough in helping to foster a new sentiment of fair play and faith in the laws of progress. While we are patiently waiting for the development of such great leaders as these, I believe I am justified in saying that the real leaders of the South to-day are black men. More than any one else, black men are helping the South to see the absurdity and certain failure of their attempt to keep the colored race in a position of permanent subjection. These black leaders have a distinctive advantage of not being handicapped by any fostered hatred, by any prejudice or guilty conscience. They have cultivated a catholicity of spirit towards all men and can look upon their white brethren in the toils of prejudice with a true Christian compassion and pity. A group of colored men have arisen in the South, during the past decade, who have worked out a philosophy of the negro problem that forms the basis of all rational discussion. These men have been trained in the best universities of this country and Europe. They, more clearly than their whiter brethren, see an empire of high opportunities in the Southern states. They have an immense advantage over those white leaders who can see only the white and black side of every economic, social and political question. The ideals and principles of the Washingtons and DuBoises of the South are based on the righteous purpose of serving and not ruling the people. They appeal to the pride, the ambition and reason of men, and not to their lower instincts of race hatred and prejudice. They, in season and out of season, lay emphasis on the new education for white and black. They believe in the power of education to make good citizens out of bad white men and black men. From the hearts and lips of these leaders there has never escaped an utterance of treason to the constitution or to the cardinal principles of human society. They believe in the rule of the competent, white or black. They ask for no lowering of American standards of life. They are for peace and tranquillity, but they insist upon justice. They are willing to surrender everything, except the right to aspire and to be a full American citizen. They are willing to work and wait, but not to admit that they are incapable of the highest reaches of the rest of mankind.

There are two conspicuous Afro-Americans whose lives and achievements exemplify what has been said and who are typical of the new leadership. I of course refer to Booker T. Washington and Professor DuBois. These two men are widely different in their birth, training and temperament, but their differences are not so important as their agreements. They are alike earnest and uncompromisingly honest in their dealings with the problem as they see and feel it. Nowhere in American history can there be found a finer exhibition of consecration of splendid powers to the solution of a more complicated problem. In neither of them has there been seen the slightest hint of the charlatan. They have become a part of the problem in order that they might know the heart and whole range of the problem. By the might of their logic and by the importance of the things they have achieved, they have made ridiculous and shameful the speech and acts of those leaders who have not yet escaped from the fears, hates and ideals of the painful past. The one lays emphasis on duties, the other on rights. One of them has been courageous enough to hazard the whole value of his career by the extraordinary statement that we must cultivate a spirit of good will toward those who have spurned our aspirations and almost denied our humanity. Self-centered, unimpassioned, he has persisted in following the Golden Rule of conduct towards those who have not yet learned the meaning of that rule.

The other leader has been equally brave in declaring that no political or civil rights must be waived in our eagerness to get lands, houses and money. In my opinion both men mean the same thing. DuBois's criticism of Mr. Washington is more of a compliment than a criticism.

By the force of the leadership of these two men and others like them, there can be no permanent step backward; no real check to negro progress, no surrender of principles made sacred by sacrifice; no cheapening of citizenship without a protest that shall expose to the world a national hypocrisy and our unworthiness to pose as an example to smaller but ambitious governments. No statesman, philosopher or educator in this country has said wiser things or done better things than these two modern leaders of the colored race. Take from the literature of this question the words of Washington and DuBois and their associates, and there would be but little left except a hiss of contempt and a cry of despair. The facts and conclusions that have been developed by the Atlanta, Tuskegee and Hampton conferences furnish the only material for the new reconstruction of the new South.

The leadership of these two men is comprehensive enough to affect helpfully white and black, North and South. They draw no line either of color or merit. A distinctive value of this new leadership as exemplified by the works of Washington, DuBois, Miller, Bowen, Wright, Crogman, Grishman and many others, is its thoroughness and freedom from passion. They are sociologists, and have acquainted themselves with the quality as well as the quantity of illiteracy in both

races. They are psychologists, and know the origin of the weaknesses and strength of that apparently indomitable thing called prejudice. They are idealists, but they have a firm hold on the practicalities of the desperate situation that confronts them.

It is also interesting to note the differences between the leadership of these men and that of our prominent men thirty-five years ago. Then the ambitions of negro men of talent and power ran to politics and office-getting. This was not surprising, and certainly not reprehensible. In those days of confusion and narrow opportunities, there seemed but one outlet for black men of real ability, and that was office-getting. Then it was easier to be elected to Congress than it was to obtain a position as a college president. Then the ideas of men were narrowed to the one point of building up political rights. Under our old leadership much of the work done for the establishment of political rights failed, largely because economic rights and educational rights were too much neglected.

The leadership of to-day makes it clear that a seat in Congress is but little more than an empty honor unless it is supported by an enlightened, thrifty, self-supporting and self-defending constituency. We have come to learn that Dr. DuBois at Atlanta University, and President Washington, at Tuskegee, are greater men and of more value to their people and the nation than they would be as congressmen from their respective districts. In saying this, I do not underestimate the value of political rights and ambitions. The value of a man's position in life is at best relative. In some decades and countries it is more honorable to be a college president than a governor or a United States senator. The man and the hour go together, and the present hour calls loudly for the men and women who can answer the question raised by the economist, the sociologist and the educator as to the right of this ransomed race to be an integral part of the citizenship of this nation.

I am firmly of the belief that the leaders mentioned are answering the question and are earnestly preparing to answer it in the future more fully than it has been answered by any class of thinkers who have been yet heard from.

The problem confronting these new leaders will furnish tests of real greatness. They must have courage because they will be misunderstood and criticized and even maligned. They must have faith, because the results of their teachings will require time for fruition. They need all the graces and virtues named in the beatitudes, because ignorance, stupidity, fanaticism and race hatred are elements hard to withstand.

They must be wise enough in some way to make prominent, attractive and effective the things in the negro race that are progressive and prophetic. The national habit of being more interested in the dark conditions created by slavery and to some extent enforced since freedom, must be unlearned, and an interest created in the glowing evidences of advancement in every direction of human endeavor. In spite of injustices and crime of all kinds, it must be made plain to the public that progress is constant and accelerated; that the negro's faith, the negro's patience, the negro's belief in himself and in his future and the negro's mental and moral capacity for the requirements of American civilization are a part of the strength and glory of this republic; that the church, the school house, the court house and the ballot box can have no real unity of value for the American people when robbed of the elements of democracy and equality.

These, I insist, are some of the things that negro leadership stands for. This leadership is too important and too fundamentally right to work alone. It stands to-day pleading for co-operation of a like spirit of courage and intelligence with Saxon noblemen. It says in effect, we care not for your mere social prerogatives, but we do crave an exhibition of your sense of justice. Your confessed fears of the rule of the ignorant are unworthy of your historical prowess. If you wish to cultivate among all the people a larger sense of right and a keener sense of wrong, we are eager to follow or to accompany you.

Let us write a new definition of rights based on our advancing intelligence and 20th century ideals. Let us put a larger premium on human worth and cultivate an increasing contempt for the savage maxim that "might makes right." This is the negro's challenge to the American conscience, and in the nobleness of this challenge we face the future with an exalted faith.

THE SUNDAY SCHOOL.

Third Series.—Citizenship and the Duties of a Citizen.

By W. L. Sheldon.
Lecturer of the Ethical Society of St. Louis.

Special Suggestions to Parents or Teachers Using the Lessons Dealing with Citizenship.

Please read over carefully the series of "Special Suggestions" at the beginning of each of the preceding series of lessons.

Remember that in these lessons our subject is not Civics or Civil Government, but the Ethics of Citizenship. For the most part, the facts are to be introduced only by way of illustration, in order to emphasize certain general principles or to arouse certain sentiments with regard to Citizenship and one's country. Keep this distinction between a class in Civics and a class in the Ethics of Citizenship, therefore, very sharply in mind.

The teacher will be quite sure in many of the lessons, to find more subject-material than he can use at one time. It should, therefore, be divided carefully into sections according to his own best judgment. Each chapter might have a number of sub-headings. Be very sure to have the leading points in mind that are to be developed. It were better to have one principle brought home clearly and fully to the young people than to give them miscellaneous thoughts without coherence or perspective.

The material offered in the way of facts or illustrations will also, at times, be more extensive than would be required. The teacher is, of course, to select from this at his discretion what will be of service for his purpose. This will depend in part upon the type of young people in his charge. One class of facts or illustrations may be suited to one type of mind and another to another. It will also depend upon the average intelligence of the young people and to what extent they have already acquired miscellaneous knowledge through outside associations.

As a rule, it will be found better to make only a few points and to use only a few illustrations, bringing these illustrations and these points out with great emphasis. Do not talk too much about the words "Citizenship" or "Love of Country." There is always a danger of making valuable words commonplace by oft repetition. Our purpose is to build up a mass of sentiment or feeling in the minds of the young with regard to citizenship itself. It is the sense of duty in this relationship, which we should work upon, without definitely talking much about duty or making frequent use of the word. The main purpose of all these lessons is to influence the sentiments rather than to impart knowledge. This will all the while keep the aim dis-

tinct from the course which would be pursued in classes on Civil Government.

One feature of the illustrative material required is very important and should not be overlooked. There should be a fine, large silk flag of the Stars and Stripes, which should be hung regularly in the presence of the class in connection with every session. There might be a little formal ceremony on each occasion over hanging the flag, letting the young people take turns in rendering this service. At the end of the talk there should also be a certain solemnity in taking the flag down and putting it away. Not very much should be said in regard to it save in the one lesson where it forms the subject for the discussion. It should be there as a silent influence or symbol constantly before the attention of the young people, suggestive of the theme of the whole series of lessons. Every possible means should be used to inculcate a sense of awe or reverence for the flag as a flag.

It must be taken for granted that the teacher will have read over the entire material very carefully in the whole treatise, before beginning the course of instruction. He will have determined what points or sentiments he wishes most to emphasize throughout the work. Everything else will be made subsidiary to this. He can determine what parts he will omit, if necessary, in order to have more time for the line of discussion he is desirous of bringing out most fully. Where he finds that the young people weary of talking too long about a certain point, he may be able to lay it aside for a time and then to return to it again in another way on a future occasion. But there should be a few leading thoughts which should stand out conspicuously over all the others, like pegs on which the other points are to hang. The "Dialogue" in these lessons, as in the other series, is, manifestly, only a skeleton and in a general way merely suggestive of the method to be pursued. Each teacher must use it in his own way.

The author, in preparing this work, has had in view all the while three types or classes of pupils, according as the instruction may be given in the home, the grammar school or the Sunday-school. In each case the material must be somewhat altered or adapted to suit the conditions. It is hoped that there may be a demand for such literature in the coming years in the great institution of the Sunday-school. If the theme were merely Civics or Civil Government, this would have no point whatever. But where the element of Duty is concerned, we introduce another sphere or department of instruction. It is the duty-side which has been the all-important feature throughout this whole course of instruction. The Sunday-school is expected to teach duties toward God and duties toward men. Why should it not also inculcate duties toward man as organized in the state? If we teach as a part of religious instruction that one should honor one's father and mother, ought we not to go further and teach likewise along the same lines the duty of obedience to law? Is it wise to leave Citizenship and its duties and relations to the secular side, while including the family tie under the department of religious instruction?

On the other hand, the material can be used equally well in the grammar school and should be introduced there, because of the importance of emphasizing the ethical side of education, and because it is possible to do this in connection with a subject like Citizenship, quite irrespective of doctrinal or denominational lines. The main elements of the Ethics of Citizenship might form a part of a course of ethical religious instruction in all homes, grammar schools and Sunday-schools alike, irrespective of the particular religious standpoint held by the family from which the young people may come.

The author has been very careful throughout the treatise not to use it as a means of teaching any peculiar theories of his own on the subject of Civics or Political Science. He has aimed rather to gather together the lessons which have been inculcated by ages of experience in the history of all states or all Christendom. He has sought very carefully to avoid disputed issues or to use facts or illustrations which might in any way touch on party feeling. It is the duties pertaining to Citizenship rather than any special theory of the state, which he has aimed to bring forward. The most painstaking care has been preserved throughout, in order to avoid agitating for any one special political standpoint or doctrine.

It will at once be apparent that certain of the discussions are more concrete than others. Some of the points will come more closely in touch with the knowledge and experience of the young people at their age, and others may be more remote. Here and there the topics inevitably become abstract, while they may be very important; as for example, in the lessons dealing with Arbitration. The teacher is, of course, at liberty to pass over these if he prefers, although it may at times be a mistake to surrender to a difficulty rather than try to overcome it. Where the theme is abstract, there may be a roundabout way of coming at it, if the subject is studied carefully.

It is to be expected that on many of these themes the discussion must repeatedly go beyond the actual knowledge or experience of the young people Yet there may be wisdom in inculcating a few precepts which shall be fixed in their minds for life. The only chance for ethical instruction may be at this particular age. It were better, under such circumstances, that great abstract principles should be instilled at this time than never at all. If there could be a course of ethical education in Citizenship given to young men and women at the very period when they are entering upon the full duties of maturity, it would be another matter. But the time is not ripe for this as yet.

In this general connection, it may be suggested as advisable, where possible, although not necessary, that the teachers for this line of work be men rather than women. This does not imply that the woman teacher might not impart the knowledge as well, or even better. But the man teacher can draw on a wider range of experience, because of the larger duties and responsibilities involved in male citizenship. On the other hand the young people may be more inclined to attend to what he has to say or give more respect to his assertions, just because they would be aware of this fact This naturally applies more especially to those states where women as yet do not vote or have much active participation in the political life of their community. We are considering only present conditions and what may be suitable to the situation at the present time.

On the other hand, it is vitally important that girls, as well as boys, should have a course of instruction of this kind in the duties of Citizenship. They should not be allowed for an instant to assume that only men are citizens. This notion should be emphatically discouraged in every possible way. They should be made to feel that they have both duties and responsibilities in their connection with the state, even if the relationship here may not be as extensive as it must be for men. There should be inculcated in their minds a lifelong respect for law, a knowledge of crime and its punishments, a sentiment for the state as a whole and for the history of the state, a feeling of responsibility for the future of their country, and a horror for any form of corruption in the political life of the community or nation to which they belong.

At the same time, the author is inclined to suggest that instruction in Citizenship should be given to girls

and boys in separate classes. The line of work must be somewhat different because of the shifting of emphasis according to the character of duties or responsibilities which will devolve upon them. Naturally for the girls in most communities, less could be said about voting and the ballot, about soldiers and soldier life, about holding office; whereas a great deal more could be made of the sentiment of love of country and the importance of being acquainted with its history.

Perhaps for the girls' class greater attention might be paid to the historic side. At the same time, beyond any question, the subject as a whole will have less interest for them.. But it should be taught to them whether they care for it or not. They should be made to feel the overwhelming importance of it, whether or not it especially appeals to them. But the teacher, according to the methods he uses here, may succeed or fail by the way he adapts the material at his command. He will, however, have a harder time, on the whole, with the class of girls than with the boys. Unless the parents sustain him here. his work may be quite unsatisfactory.

It may also be pointed out that certain parts of the material are more suited to classes of boys or girls in the large cities than in small communities or rural districts. The problem of office holding, political corruption, the ethics of taxation and other themes of this nature, will naturally come home rather to young people in the larger municipalities. Boys or girls of twelve or fourteen years old, in many of our cities today are already well acquainted with the evils in our political life. They have heard of bribery, of corruption in one form or another, and they should discuss it with their teachers and have an understanding as to what it implies. But where such lessons are used in smaller communities, the material must be modified and certain portions omitted, while other points may be brought out more emphatically, as coming more within the range of the young people who may be receiving the course of instruction.

Inasmuch as the author has felt it advisable to introduce the historic side of the subject here and there throughout the course of lessons, it will be readily observed that when this feature is introduced, the method of dialogue becomes less satisfactory. The young people naturally may not possess the knowledge required in order to suggest the points from their own thinking. Under these circumstances it will become necessary in many cases to fall into the didactic method. Yet even here there will be many an opportunity where, by means of an apt question, a point may be drawn out from the young people as if they had themselves suggested it.

The author, however, has thought it best to adhere to a uniform system and retain the method of the Dialogue, even in those chapters where the material is, for the most part, of a historic character. He leaves it for the teacher to alter the language and change it at discretion into the didactic form. But a warning must be raised against carrying this method too far. We keep urging the fact that even the historic material is introduced not for the purpose of imparting knowledge, but rather with the thought of building up a mass of sentiment in connection with the subject of Citizenship and the state.

The material introduced throughout the lessons is varied in the extreme. At the beginning or the end of each chapter, there is a selection from some classic speech or document from great statesmen or great thinkers who have dealt with the subject of Citizenship and the state. Most of these passages are presented with the idea that they might be committed to memory and recited by the young people in the class or before the entire school. But under no circumstances should they be declaimed. This method has been unfortunate in the extreme.. The young people should not be encouraged to recite them in the style in which these speeches might have been given by the statesmen themselves. This only tends to make the words stilted or grotesque and mars the associations connected with them when the young people have passed on into maturity. Such passages should never be used as a means of drill in elocution. They should be committed to memory and recited aloud quietly in the way one would read such a passage aloud to a group at the family table. It should be done simply and naturally, without any effort at elocution or display, But inasmuch as these selections are for the most part of great historic significance, and have become a part of classic literature, they should be treated with much consideration. Some of them should be accompanied with explanations by the teacher, describing the occasions when they were delivered and what they mean.

The "Dialogue" is there, of course, as a skeleton for the teacher to use at his discretion, or if preferred, to be read by the pupil. At the end of each lesson or chapter, there is given a summary of the points, mainly as a convenience for the parent or instructor. But at times he may find it advisable to have this outline of points worked out on the blackboard, as they are developed in the discussion. The order in which they should come may depend upon individual judgment. The teacher, however, should under no circumstances have a copy of the text-book in his hands when carrying on the talk with the young people. This would be the greatest possible mistake. The thoughts should come as if elicited by actual experience from what everybody ought to know concerning Citizenship and the state. It were better if the young people did not even know that there was any text-book or treatise on the subject.

On the other hand, the "Duties" appended at the end of certain of the lessons, are very important. They are intended for the pupil himself and should be committed by him to memory. There may be some disagreement on the part of various teachers as to whether one shou speak of the state as having duties like the citizen. In that case it may be optional to omit those passages where anything is said concerning the "State's Duties," and the attention may be confined to the list of the "Duties of the Citizen." But these should be written out and given to the young people and treated as the all-important feature of the lesson.

Attached to most of the lessons will also be found a poem. In many instances it may bear to some extent on the subject of the lesson But in certain cases the connection here will be somewhat remote. But these poems have been introduced because there is a fitness in bringing them in along with the ethical element of Citizenship rather than as a part of a course of instruction in Civil Government. Young people should know most of these poems by heart. But here, too, the greatest care should be used never to use them as drill in elocution. They should never be declaimed, but only quietly recited with dignity and simplicity. Young people should be made familiar with literature of this kind and be encouraged to have a high regard for it. Unfortunately poetry, for the most part as yet, where it is of a patriotic character, deals too exclusively with the subject of soldiers and warfare, or with the theme of liberty. There is still to come another type which shall bear on the Industrial State, the duty of loyalty of the citizen in time of peace, the thought of living for one's country rather than being willing to die for one's country. The examples as yet are not numerous where this sentiment comes out in verse. We can only hope that another hundred years will furnish it in plenty

for future courses of ethical instruction in Citizenship.

Here and there short stories have also been inserted, written mainly by the author, introducing certain historic episodes in connection with the theme for discussion. The method for using these stories wil depend a little upon the character of the pupils or of the school where the instruction is being given. On the whole, the best course might be to have them read aloud quietly and simply, without much comment But if the young people are of a restless character, not inclined to listen steadily for ten minutes to a narrative, then the story could be told aloud in shorter form by the parent or teacher. A vast amount of material might be worked out for this purpose or gleaned from books for the young, as these are appearing in large numbers at the present time.

There will also be found at the end of each lesson a series of "Suggestions," advising the teacher how he may carry on the points further, or what additional material he might introduce. Not much is said, however, on one very important topic, and that is as to pictures which the teachers could use in connection with the lessons. Such material might be employed to great advantage, especially where the class is small. Wherever possible, the author advises that one or more pictures should be used in connection with every discussion. If, for example, the Ballot is the theme of the dialogue, there might be a scene where men are voting at a polling place in one of our large cities. If the subject is Arbitration, then, if possible, get a picture of a Commission in session discussing the points at issue. In connection with the theme of Crime and Punishment, there might be pictures of prison life or reformatories or of some of the great state prisons of a model kind, which have been constructed within the last quarter of a century. These are only hints as to what could be done to an indefinite extent in this direction. Many a teacher may fail completely through the neglect of not securing illustrative material of this character. If he searches hard enough he can find it.

While it has been said repeatedly that these lessons do not deal with Civics, yet in many instances, facts or figures from this field may be introduced by way of illustration, although not for the purpose of imparting knowledge. A teacher, therefore, should be well posted on this other department. He should have a few of the best text-books on treatises dealing with it, as for instance, "Civil Government," by John Fiske; "The American Citizen," by Charles F. Dole; "The State," by Prof. Woodrow Wilson; "Uncle Sam's Secrets," by Austin. The last one is an excellent little volume in story form.

As to the age for which these lessons are adapted, this must rest in part with the judgment of the teacher who may use them. The author has intended them mainly for young people from twelve to fifteen years old. It would be a mistake to introduce subjects of this kind by such a method, for boys or girls under twelve years of age. On the other hand, by some rearrangement the material would answer for young people passing on to maturity, or even for a class of adults.

Insofar as the material as a whole is concerned, it will be important not to overlook the Memory Gems. These have been selected with much care. Perhaps they could be recited aloud by the whole class or the entire school in concert. It would be well, if possible, to talk them over and sometimes to introduce facts of history in connection with them. Many of them are of classic significance and form part of the richest political literature of our country.

The teacher is advised, also, if possible, to have the pupils make use of note-books. Young people should be encouraged to write down the leading points and keep them as valuable records. They would serve as review material from time to time. Perhaps what is put in the note-books could be by dictation from the teacher. A great deal might be accomplished by this means if the method is rightly employed. It goes without saying, also, that the blackboard becomes of the greatest importance in connection with this whole series of lessons. Perhaps the Points might be written out in this other form first, and then copied by the pupils into their note-books. Every good teacher will appreciate the fact that simply writing down a point helps to make it important and to fix it in the memory.

It will be observed that the author has not adhered to the conventional distinctions in this country in capitalizing the word "state." His course here is not due to any political theory, but to the circumstance that the term must inevitably reappear very frequently. He therefore prefers uniformity of method on this point throughout.

As regards the extent of the field where this material may be used, it will be understood that there could not exist at the present time such a thing as an international series of lessons on the ethics of Citizenship. Each country will be compelled to have its own scheme of instruction in this special direction. While the doctrines in the abstract might be the same alike for all countries, yet the applications to be made would vary a great deal according to circumstances. Furthermore, the illustrative material must be drawn chiefly from the history of the one special country where the pupils reside. This distinction has reference peculiarly to lessons dealing with Citizenship. The form of instruction here must depend on the political customs and institutions of each state or nationality. The author, therefore, has arranged this special scheme exclusively with regard to young people who are residents of the United States of America.

A Friend.

Life offers no joy like a friend;
Fulfillment and prophecy blend
In the throb of a heart with its own—
A heart where we know and are known.

Yet more than thy friend unto thee,
Is the friendship hereafter to be,
When the flower of thy life shall unfold
Out of hindering and darkness and cold.

Love mocks thee, whose mounting desire
Doth not to the Perfect aspire;
Nor lovest thou the soul thou wouldst win
To shut with thine emptiness in.

A friend! Deep is calling to deep!
A friend! the heart wakes from its sleep
To behold the world lit by one face;
With one heavenward step to keep pace.

O heart wherein all hearts are known,
Whose infinite throb stirs our own!
O friend beyond friends! what are we,
Who ask so much less, yet have Thee?

—*Lucy Larcom.*

St. Peter—"And this, you see, is the Judgment Book."
Spirit—"Did Carnegie present this, too?"—Harper's Bazaar.

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THE FIELD.

"The World is my Country; to do good is my Religion."

Our Tower Hill Letter.

The Tower Hill Summer School is moving serenely on toward its close. The fields are decked in the purple and gold of aster, bergamot, golden-rod, and evening primrose, and the hills are beginning to be crowned with the flaming reds of the sumach, first reminders of the approach of the fall, while the heavy dews of the morning reveal the undreamed-of beauty in the grass of the fairy-like domes of the palace-cities of the spiders. The weather is perfect, the deep blue skies, warm sunshine and soft breezes making ideal conditions of which the science class took advantage for a picnic on Tuesday afternoon. Attendance was not limited to the class, and all the Tower Hill company joined to enjoy the alternate riding and walking to the hill which commanded a fine view of fruitful valley and peaceful river far below. A bountiful supper was served, and the party returned in the light of a fine sunset and beautiful afterglow.

One of the pleasant events of the past week was the visit of Dr. and Mrs. Duren J. H. Ward of Iowa City, whose genial manners and scholarly attainments made them universal favorites. The science class derived much pleasure as well as benefit from Dr. Ward's two lectures on Anthropology.

The interest in all the classes continues unabated. The history class has concerned itself this week with the enlargement of religion through the new orthodoxy, represented by such names as Horace Bushnell, Henry Ward Beecher and Phillips Brooks; with the movements towards a new catholicism represented by the Young Men's and Young Women's Christian Association, the W. C. T. U., and the Christian Endeavor of the orthodox societies, and the Free Religious Association, the Parliament of Religions, and the Congress of Religions on the liberal side; and with the prophets of universal religion, Kant, Martineau, and Emerson. Mr. Simmons is supplementing these morning studies by two evening lectures on Voltaire and Erasmus. This work has been invaluable in giving us an insight into the ways and means by which Christianity has grown, and foreshadowing for us the glorious possibilities of the future.

Mr. Jones has continued to lead us into high and pure realms of thought through his further interpretation of the essays in "Unto This Last," which Ruskin insists, public opinion notwithstanding, are "the truest, rightest-worded and most serviceable things" he has ever written, and in which he states over and over again that "There is no wealth but Life," and "That country is richest which nourishes the greatest number of noble and happy human beings; that man is richest who having perfected the functions of his own life to the utmost, has also the widest helpful influence, both personal and by means of his possessions, over the lives of others." He adds that "Tho' this is a strange political economy, it is the only one that ever was or can be." Ruskin had neither faith in nor patience with any system that leaves out ethics as a fundamental principle. Though these essays scared the British public when they were written, we find nothing startlingly revolutionary in them now, not because Ruskin modified his statements, but because we have grown enough to see the truth in them. A careful and thoughtful study of this book brings its own rich reward, and will help us to come to the time when all men will believe that life can be measured by the Golden Rule and nothing found wanting.

There was no preaching service on Sunday, and the vesper service, instead of following the usual custom of interpreting some noble poem, took the form of an experience meeting. After the opening hymns, Mr. Jones read Eugene R. F. Weare's poem, "The Washerwoman's Song," and with this and a wayside experience of his own that day for a starting point, the talk led into the use and abuse of Sunday and the subject of symbolism. Exchange of thought and personal experience upon these questions did not fail to deepen religious life and increase our tolerance of those whose opinions are not our own. Every one present, old and young, added a voice to the discussion, and we found that, whether symbols meant anything to us individually or not, we could still show reverent respect to those to whom they are helpful. Mr. Jones read a prayer of Henry Thoreau's, high and beautiful in thought and spirit, and the meeting closed with the singing of a hymn of Dr. Ward's.

It is by such ways as these that the pilgrims who tarry for a while in this Chamber of Peace in the House Beautiful of the Lord, are sent on their way refreshed, strengthened and armed for their farther journeys.

BERTHA M. HOWE.

August 19, 1903.

Once and Forever.

Our own are our own forever, God taketh not back his gift;
They may pass beyond our vision, but our souls shall find them out,
When the waiting is all accomplished, and the deathly shadows lift,
And glory is given for grieving, and the surety of God for doubt.

We may find the waiting bitter, and count the silence long:
God knoweth we are dust, and he pitieth our pain;
And when faith has grown to fullness, and the silence changed to song,
We shall eat the fruit of patience and shall hunger not again.

So, sorrowing hearts, who humbly in darkness and all alone
Sit missing the dear lost presence and the joy of a vanished day,
Be comforted with this message, that our own are forever our own,
And God, who gave the gracious gift, he takes it never away.

—*Susan Coolidge.*

Ruskin's Letters to M. G. and H. G. (Harpers), which were the product of his old age, serve further to emphasize the beauty-loving ardor of his character, which was as evident in his character, which was as evident in his declining years as in youth. An example of this passion for beauty, to the disregard of the more practical sides of life, is found in a recent article of a friend of Ruskin's, who says: "Even Ruskin's cash-book was not a cash-book at all. It had the prosaic word on its back, but within, though there were a few accounts, it was mainly filled with the dairy of a Continental tour undertaken with Mr. Collingwood in 1882." One entry, for instance, totally ignoring dollars and cents, was as follows: "Perfect light on the Dorons, and the Varens a miracle of aerial majesty. I—happy in a more solemn way than of old."

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Index

EDITORIALS

Abbot, Francis Ellingwood - - - - - - - - - - - - - - - - - 166
After the Fire - 333
A New Creed - E. P. Powell - - - - - - - - - - - - - - - - - 398
A Noble Motherhood - E. P. Powell - - - - - - - - - - - - - 348
A "Young Folks' Library" - - - - - - - - - - - - - - - - - - 213
Bonney, Hon. C. C. - 20
Causes of the Modern Transformation of Religious Thought 196
Fabian Theology - 381
First Fruits of the Book Harvest - - - - - - - - - - - - - - 117
Getting Back to Work - 36
Greele, Louise M. - 100
In Memoriam,- Captain L. A. White - - - - - - - - - - - - - 398
Kerr (Dr. Thomas) of Rockford - - - - - - - - - - - - - - - 316
Lloyd, Henry D. - 84
On the Margin of the Book Harvest - - - - - - - - - - - - - 132
Ought Ministers to Tell the Truth - - - - - - - - - - - - - 229
Righteous Indignation - Where Does it Belong - - - - - - - - 52
The American Bible Society - - - - - - - - - - - - - - - - - 364
The Bible in College - 148
The Case of Professor Triggs - - - - - - - - - - - - - - - - 413
The Ethics of the Subscription List - - - - - - - - - - - - 69
The Future Church - E. P. Powell - - - - - - - - - - - - - - 382
The Moseley Commission - - - - - - - - - - - - - - - - - - - 165
The Open Shop - 180
The Simple Life - R. A. White - - - - - - - - - - - - - - - - 300
The Spirit of the Hour - - - - - - - - - - - - - - - - - - - 285
The Tower Hill Summer School - - - - - - - - - - - - - - - - 4
Two of the Newest Books - - - - - - - - - - - - - - - - - - 149

NOTES

"A Carnival of Crime" - 274
Addams (Jane) on the Child Labor Law - - - - - - - - - - - - 83
American Institute of Sacred Literature - - - - - - - - - - 67
American Bible Society - - - - - - - - - - - - - - - - - - - 380
Americans A Religious People - - - - - - - - - - - - - - - - 19
A. U. A. - Variety in Publications - - - - - - - - - - - - - 67
Ames'(Charles Gordon) Birthday - - - - - - - - - - - - - - - 83
A Millionaire's Troubles - - - - - - - - - - - - - - - - - - 179
Andrews (Dr.) -Application of Western Students - - - - - - - 315
Angell (President) on Segregation - - - - - - - - - - - - - 179
A Penny to the Rescuer of the Drowning Woman - - - - - - - - 19
Arbitration Conference at Washington - - - - - - - - - - - - 396
A Reconstruction of School Room Ethics - - - - - - - - - - - 347
"At Home" again at 3939 Langley Avenue - - - - - - - - - - - 51
Baltimore Fire - 380
Bates (Governor) of Massachusetts and Sunday Desecration 19
Battle Ship "Iowa" - 380
Berkeley, Cal., Outdoor Theater - - - - - - - - - - - - - - - 115
Betting Among Undergraduates - - - - - - - - - - - - - - - - 212
"Big Ben" in the Lake - 195

GEO. J. CHARLTON.

Bird on hat in London - 363
Bissinger, Walter - 315
Blue Fox Farming in Alaska - - - - - - - - - - - - - - - - - 411
Boulevard boys more lawless than those on back streets - - - 99
Brownlow-Gallinger bill for good roads - - - - - - - - - - - 363
Burgess, Emma, pupil in John Wanamaker Sunday School - - - - 20
Campbell, Rev. J. R. [illegible] - - - - - - - - - - - - - - 19
Carnegie afraid of churches - - - - - - - - - - - - - - - - - 363
Cathedral, The - 284
Change of emphasis in university from material to ethical - - 411
Chautauqua circles in Chicago, Three new - - - - - - - - - - 195
Chesterton's "Bret Harte" - - - - - - - - - - - - - - - - - - 331
Chicago "a leading theological center" - - - - - - - - - - - 19
Chicago's hen show - 347
Chicago Peace Society, Edwin D. Mead addresses - - - - - - - 228
Chicago University - Co-operative home-making - - - - - - - 131
Children's playgrounds - J. B. Riddle - - - - - - - - - - - 411
Christian Science Church in New York, Million dollar - - - - 227
Christmas shopping - - - - - - - - - - - - - - - - - - 228,227,211
Church Economist - Christian and religious - - - - - - - - - 115
Church Extension Board - [illegible] - - - - - - - - - - - - 51
Church membership, Danger line in - - - - - - - - - - - - - 379
Church unity day at New Buffalo, Michigan - - - - - - - - - 35
"Citizenship" - Miss Jane Addams - - - - - - - - - - - - - - 195
Co-education in Germany - - - - - - - - - - - - - - - - - - 211
Common property at the centers of cities - - - - - - - - - - 115
Conferences held at Ithaca and Rockford - - - - - - - - - - 196
Congress of Religion - 163
Consumptives trying the cold cure - - - - - - - - - - - - - 371
Converse (Mrs. Harriet Maxwell), "The Great White Mother" - - 211
Correcting error in issue of September 3 - - - - - - - - - - 51
Cowgill (Jean) on the dance house in a large city - - - - - 300
Denominational Charity - Dr. Samuel A. Eliot - - - - - - - - 147
Dharmapala - [illegible] - - - - - - - - - - - - - - - - - - 284
Domestic service problem - - - - - - - - - - - - - - - - - - 299
Dressmakers' Convention - "Madame Baker" - - - - - - - - - - 51
Educational Conference - [illegible] - - - - - - - - - - - - 3
Emerson Love Feast in Concord and Boston - - - - - - - - - - 3
Elder (Paul) Publishing house - - - - - - - - - - - - - - - 412
Electrical tube of Paris - [illegible] - - - - - - - - - - - 19
Endowed journals - 35
English-Boer War - [illegible] - - - - - - - - - - - - - - - 227
Evangelizing Chicago east of State Street - - - - - - - - - 363
Federation of women's clubs in Minnesota - - - - - - - - - - 115
Filipino boy, Prize essay of - - - - - - - - - - - - - - - - 195
Four banditti of Chicago - - - - - - - - - - - - - - - - - - 212
German baron schoolmaster - - - - - - - - - - - - - - - - - 331
Give the Indian citizenship - - - - - - - - - - - - - - - - 227
"Gladstone" (Morley's) - Chadwick - - - - - - - - - - - - - 147
"Good times in the west" - - - - - - - - - - - - - - - - - - 299
Graft in Chicago city hall - - - - - - - - - - - - - - - - - 84
Greeley (Miss Ruth) - Children's Home & Aid Society - - - - 67
Gunsaulus (Rev. F. W.) bestows medals for honor - - - - - - 211
"Happy Spots" on the earth - - - - - - - - - - - - - - - - - 412
Harper (Bros.) revises estimate of Sultan of Turkey - - - - 68
Harris (W. T.) on religious instruction - - - - - - - - - - 19
Hereford, Death of Rev. Brooke - - - - - - - - - - - - - - - 284
"Heritage of Youth" - Rev Watson - - - - - - - - - - - - - - 347
Higginson, Thomas Wentworth, 80 years old - - - - - - - - - 283
Highest honors at Yale won by Negro and Chinaman - - - - - - 35
Hirsch (Dr.) accused of injecting poison into the body politic - - - - 131
In Defence of the catfish - - - - - - - - - - - - - - - - - 83
Jain community discontinues use of feathers for head gear - - 115
Jameson, Appointment of "Doc" - - - - - - - - - - - - - - - 296,379
Jameson (Rev. H. W.) at All Souls Church - - - - - - - - - - 316

Japanese cabinet officer, wisdom of a - - - - - - - - - - - 19
Jesus more likely a farmer - (Ernest Crosby) - - - - - - 179
Kent (William) before California Club, Address of - - - 84
Kerr (Rev. Dr.) of Rockford - - - - - - - - - - - - - - 228
Kerr (Dr.) H. H. Waldo speaking of - - - - - - - - - - - 315
List of twenty bedroom books - - - - - - - - - - - - - - 100
Local option bill, Campaign in the interest of a - - - - 67
Longstreet and Gordon (Generals), Death of - - - - - - - 372
Louvre underground, One-third of the - - - - - - - - - - 211
Lyche's (H. Tambs) little book - - - - - - - - - - - - - 283
MacCracken (Chancellor) - Requirements of freshmen - - - 83
Marquette Club of Chicago - - - - - - - - - - - - - - - - 395
Marriage laws, Reform in - - - - - - - - - - - - - - - - 83
Mayor (Wm.), John A. Roche and M. Hamline, Death of - - 396
Mayor's responsibility in the Iroquois disaster - - - - 363
McCormick Company, profit-sharing - - - - - - - - - - - 195
McCutcheon, the cartoonist -v- - - - - - - - - - - - - - 274
Medical societies, Central Wisconsin - - - - - - - - - - 395
Miles, Heroism of Edith - - - - - - - - - - - - - - - - 147
Mineral Point, Wisconsin, Primitive Methodist Church - - 36
Mitchell's (John) refusal of increase of salary - - - - 380
Moody (Dwight L.) as an educator - - - - - - - - - - - - 69
Moral and religious education, Present emergency in - - 363
Moore (Benjamin F.) of Fond du Lac, Death of - - - - - - 412
"Mosquito Engineering" - - - - - - - - - - - - - - - - - 331
Much in a name - "Co-operation" and "Combination" - - - 381
Music in religious services - - - - - - - - - - - - - - 199
"My Own Story" - 115
Myth and legend in the Bible - - - - - - - - - - - - - - 315
Negro question, An interesting phase of the - - - - - - - 131
Nelson, N. O. - 283
Nelson (N. O.) at All Souls Church - - - - - - - - - - - 299
New England Historical Ballads by the Hale family - - - 283
Nightingale, Florence - - - - - - - - - - - - - - - - - 19
Nobel prizes, Distribution of the - - - - - - - - - - - - 331
Oak Park policeman Sunday School teacher - - - - - - - - 195
Old time leadership of the minister - - - - - - - - - - - 164
Ordinance in regard to "Rushing the can" - - - - - - - - 227
Orthodox minister quotes from UNITY - - - - - - - - - - - 227
"Ought Ministers to Tell the Whole Truth" - - - - - - - - 283
Partition of Poland 108 years ago - - - - - - - - - - - - 211
Pasteur institutes, Work of - - - - - - - - - - - - - - - 36
Peace Congress, Twelfth universal - - - - - - - - - - - - 179
Peace Congress at Rouen, U. S. Delegates - - - - - - - - - 179
Peace Society, Benjamin F. Trueblood, Secretary- - - - - - 380
"Peace Sunday" - 180
Pedagogical principles in Sunday School work - - - - - - - 227
"Peonage" - 35
"Philippines for the Filipinos" - - - - - - - - - - - - - 395
Porto Rico wants independence - - - - - - - - - - - - - - 411
Psychology of football - - - - - - - - - - - - - - - - - 315
Reformed Christian Church, Trenton, N. J., Centennial
celebration - 83
Religious Education Association - - - - - - - - - - - - - 164
Renan, Ernest - 115
"Review of Reviews", October number - - - - - - - - - - - 116
Roberts, Rev. J. W., "Why I left the Unitarian denomination" - 131
Rockefeller (Deacon John D.) What religion has done for 99
Rockefeller (John D.) Jr. - - - - - - - - - - - - - - - 332
Rowdyism in opening exercises of colleges, etc., - - - - 99
Rules on church going - Bishop Vincent - - - - - - - - - 4
Samples of children's prayers - - - - - - - - - - - - - 147
School of Journalism - Columbia University - - - - - - - 7
Separate schools for colored children, Chicago talking of 116
Sermon printed entire in the Butte Miner - - - - - - - - 395

Servetus in Germany, Monument to - - - - - - - - - - - - - 19
Servetus, 350th anniversary of the burning of - - - - - - 196
Sex line in athletics - Pres. Eliot - - - - - - - - - - - 227
Shop girls in Paris - - - - - - - - - - - - - - - - - - - 211
Should debating be made compulsory for undergraduates - 100
Small's (Prof.) advice to prepare for war with Germany 99
South America and religious liberty - - - - - - - - - - - 115
Spencer, Rev. Anna Garlin - - - - - - - - - - - - - - - 68
Spencer, Death of Herbert - - - - - - - - - - - - - - - 228
Spencer's (Herbert) great scheme - - - - - - - - - - - - 299
Spencer, A story of Herbert - - - - - - - - - - - - - - 411
Standard Oil Company, Things in the grip of - - - - - - - 348
Statistics regarding church attendance - - - - - - - - - 331
Status of the "po' white trash" - - - - - - - - - - - - 299
Statue of the son of Rameses II. - - - - - - - - - - - - 51
Stead (W. T.) on Boer war - - - - - - - - - - - - - - - 227
Street car railway menace to life - - - - - - - - - - - 227
Sunday eggs consecrated to Sunday uses - - - - - - - - - 347
Symposium on safety of churches in case of panic - - - - 379
Taft, Secretary W. H. - - - - - - - - - - - - - - - - - 379
Taxation of church property - - - - - - - - - - - - - - 35
"Tessie", grand-daughter of "Bozzie" - - - - - - - - - - 195
The Christmas card - - - - - - - - - - - - - - - - - - - 285
"The City Jail" - A Symposium - Ray Lewis - - - - - - - - 283
The Council of Seventy - - - - - - - - - - - - - - - - - 67
"The Farmers' Call" - - - - - - - - - - - - - - - - - - 395
The fire at the Vatican - - - - - - - - - - - - - - - - 147
The foot ball game on Thanksgiving Day - - - - - - - - - 212
"The new thought" - - - - - - - - - - - - - - - - - - - 180
"The new thought movement" - - - - - - - - - - - - - - - 283
The New World (Catholic) - - - - - - - - - - - - - - - - 3
Theological school perplexity - - - - - - - - - - - - - - 3
"The Prayer of Hezekiah" - - - - - - - - - - - - - - - - 147
"The Settlements of Today, the Public Schools of Tomorrow 397
The "Sky-scraper" - 3
The Sunday League - 35
The Tramp a product of child labor, Miss Addams - - - - - 179
"The Vice of Gambling" - - - - - - - - - - - - - - - - - 347
The world's indebtedness to Holland in the cause of Peace, 148
The Zebra - 99
Tolstoy's works, Many translations of - - - - - - - - - - 228
Turner, The arrest of John - - - - - - - - - - - - - - - 397
Tuskegee School, 22nd annual report - - - - - - - - - - - 163
"Twentieth Century Religion" - Rev. W. M. Ramsay - - - - 348
Twenty-five million dollars worth goat skins annually - - 131
Union League Club's misuse of Washington's birthday - - 411
United States senatorship, Cost of a - - - - - - - - - - -379
United States vindicates its promise to Cuba - - - - - - 379
UNITY's appearance December 24th, Reason for - - - - - - 274
UNITY's opposition to the foot ball craze - - - - - - - 164
Univ. Ch. at Winchester, N. H., Centennial celebration 163
Use of school buildings for other purposes - - - - - - - 412
Vaughan (Father) on "The Pawn Shop" - - - - - - - - - - 347
Wagonnettes for Sunday Schools - - - - - - - - - - - - - 379
Washington's (Booker T.) "Heroes in Black Skins" - - - - 36
Wesley, John - 35
Which more in need of sympathy - Japan or Russia - - - - 411
White's 'Rev. R. A.) tracted sermons - - - - - - - - - - 163
Who pays Board of Trade winnings - - - - - - - - - - - - 379
Wilder, Ralph - 4
Winnetka, experimental station in sociology - - - - - - 35
"Witchcraft of the Twentieth Century" - - - - - - - - - 163
Re-discovery of woman as part of the machinery of the ch. 51
Woman factory inspector in Finland - - - - - - - - - - - 179
Woman's Journal and foot ball - - - - - - - - - - - - - 211
Women are conservative - - - - - - - - - - - - - - - - - 284

Woman in church, Hatless - - - - - - - - - - - - - - - - - - 4
Women's debt to the church - Mrs. Mary T. Woolley - - - 147
Yamei Kin, Dr. - 180

EDITORIAL CORRESPONDENCE

A Letter from Concord, - Mrs. Clive T. Weston - - - - - - 11
An Evangelist of the Broader Faith - W. M. Ramsay - - - 206
England and the Macedonian Tragedy - Mrs. Madeline Cole 95
From Health Camp, Indio, Cal., - H. C. Nelson - - - - - 421
From Leclaire - 286
On Mexico - A. N. Foster - - - - - - - - - - - - - - - 137
Our Florida Letter - V. V. Thomas - - - - - - - - - - - 366
Sectional Courtesy - Southerner - - - - - - - - - - - - 340
Smithsonian Receives Dust of Founder - Emily H. Randall 386
The Greater Holocaust - G. A. Wettstein - - - - - - - - 386, 422
The Iroquois Theater Tragedy - James H. Whiton - - - - - 340
The Open Shop - 294, 391

POETRY

Across the Fields - Walter Crane - - - - - - - - - - - - - 120
A Crowned Poet - Anne K. Aldrich - - - - - - - - - - - - 13
A Man as Man - Brunton - - - - - - - - - - - - - - - - - 334
A Man Must Live - Charlotte P. S. Gilman - - - - - - - - 154
A Mile With Me - Henry Van Dyke - - - - - - - - - - - - 125
A New Years Song - Brunton - - - - - - - - - - - - - - - 294
An Idolater - J. B. Tabb - - - - - - - - - - - - - - - - 201
A Prayer - Florence Holbrook - - - - - - - - - - - - - - 281
A Sermon in Song - Chicago Tribune, Oct. 19 - 03 - - - - 113
Be Strong - M. D. Babcock - - - - - - - - - - - - - - - 175
Brotherhood - Margaret Haile - - - - - - - - - - - - - - 367
Build a Little Fence of Trust - Exchange - - - - - - - - 95
Candlemas - Arthur Ketcham - - - - - - - - - - - - - - - 366
Cheerfulness - Brunton - - - - - - - - - - - - - - - - - 234
Chicago - Blanche Fearing - - - - - - - - - - - - - - - - 81
Chicago - Whittier - - - - - - - - - - - - - - - - - - - 85
Darwinism - Mrs. Darmsteter - - - - - - - - - - - - - - - 225
Death and the Sculptor - F. G. Wright - - - - - - - - - - 218
Down to the Crossroads Store - H. M. Rood - - - - - - - - 44
February - H. H. - 388
Finite Infinitude - W. N. Taylor - - - - - - - - - - - - 294
God - Brunton - 371
Grace - Emerson - 1
Guidance - Brunton - - - - - - - - - - - - - - - - - - - 355
Her Christmas Prayer - W. D. Nesbit - - - - - - - - - - - 279
He Stopped the Paper - Exchange - - - - - - - - - - - - - 359
If I were told that I must die tomorrow - Coolidge - - - 40
Lake Michigan - C. W. Pearson - - - - - - - - - - - - - - 173
Life - Brunton - 214
Lincoln Centre - B. J. - - - - - - - - - - - - - - - - - 259
Little Brothers of the Ground - Markham - - - - - - - - - 101
Love Comes - Ernest Crosby - - - - - - - - - - - - - - - 133
My One Gift - H. T. Griswold - - - - - - - - - - - - - - 217
New America - Elizabeth B. Harbert - - - - - - - - - - - 137
Nocturne - Brunton - - - - - - - - - - - - - - - - - - - 8
One Life, One Law - Markham - - - - - - - - - - - - - - - 297
O Thou That Nearest Prayer - H. B. Starrett - - - - - - - 404
Our Winter Cheer - Brunton - - - - - - - - - - - - - - - 301
Pat's Possessions and Mine - Otho F. Pearre - - - - - - - 87
Pioneers - Ella Higginson - - - - - - - - - - - - - - - - 204
Reliance - Henry Van Dyke - - - - - - - - - - - - - - - - 345
Religion - Brunton - - - - - - - - - - - - - - - - - - - 149
Religion's purest presence was not found - Parsons - - - 49
Sidney Lanier - Henry S. Brown - - - - - - - - - - - - - 21
Take Thine Own - Gazelle Stevens Sharp - - - - - - - - - 157
Thanksgiving - Markham - - - - - - - - - - - - - - - - - 193

The Abraham Lincoln Centre - A. A. O. - - - - - - - - - - - - 243
The Autumn Leaf - Brunton - - - - - - - - - - - - - - - - - 188
The Baby Pine Tree - Lydia A. T. Ward - - - - - - - - - - - 209
The Bridge - Longfellow - - - - - - - - - - - - - - - - - - 54
The Church of Manhora - Brunton - - - - - - - - - - - - - - 24
The Church of Man to Come - Harold Johnson - - - - - - - - - 286
The Climb of Life - Markham - - - - - - - - - - - - - - - - 329
The cross is tall - Father Tabb - - - - - - - - - - - - - - 275
The Day of a Thousand Years - E. T. Nesbit - - - - - - - - - 294
The Forest Greeting - Paul Lawrence Dunbar - - - - - - - - - 44
The Heavenly Pastures - Helen M. Starrett - - - - - - - - - 390
The Higher Unity - Joseph Leiser - - - - - - - - - - - - - - 109
The Prairie - W. D. Washburn, Jr. - - - - - - - - - - - - - 393
The Search for Light - Brunton - - - - - - - - - - - - - - - 420
The Silent - Jones Very - - - - - - - - - - - - - - - - - - 26
The Song of Songs is Home - Brunton - - - - - - - - - - - - 201
The Unknown Flower - Sarah G. Harrington - - - - - - - - - - 307
The Well Filled Sock - E. T. Nesbit - - - - - - - - - - - - 246
The Wind of Sorrow - 150
The Witness of the Dust - Markham - - - - - - - - - - - - - 145
The World's Freedom - Harriet T. Hall - - - - - - - - - - - 22
Thy Will, not Mine, Be Done - Sarah Flower Adams - - - - - - 118
To Col. T. W. Higginson on his 80th Birthday - R. Grant - - 406
To Miss Beda Johnson, Ament an Illustrated text - Mann - - - 307
To The Unknown God - R. H. Schauffler - - - - - - - - - - - 71
Under the Leaves - Albert Laighton - - - - - - - - - - - - 406
Watching the River - T. W. Parsons - - - - - - - - - - - - 140

CAUSES OF THE MODERN TRANSFORMATION OF RELIGIOUS THOUGHT

Newton M. Mann

Eighteenth Century Free-Thinking - - - - - - - - - - - - - - 276
Knowledge of the Earth Since Columbus - - - - - - - - - - - 201
Knowledge of the Heavens Since Copernicus - - - - - - - - - 231
Philosophy - Kant, and after - - - - - - - - - - - - - - - - 303
Prefatory Note - 201
Publication to the Western World of the Sacred Books of the East - 367
The Doctrine of Evolution - - - - - - - - - - - - - - - - - 335
Unearthing of Extinct Civilizations - - - - - - - - - - - - 400

Beginnings of CONTRIBUTED AND SELECTED

About Declaire - M. O. Nelson - - - - - - - - - - - - - - - 354
A New Field for Young Women - Harper's Weekly - - - - - - - 77
A Parable from the Hills - Lilian Priuli-Bon - - - - - - - - 365
Application of Pedagogical Principles to F. T. work - - - 180
A Problem and a Solution - Ruth Greeley - - - - - - - - - - 75
A Millionaire's Automobile - - - - - - - - - - - - - - - - 71
A Statuette 6500 years old - Prof. Flinders Petrie - - - - 133
A Visit to Hadleigh - Salvation Army Colony - Chas. Roper - 38
Bible Curiosities - Exchange - - - - - - - - - - - - - - - 123
Business Women of Boston have a Directory - Am. Co-Operator 101
Farm Colonies of the Salvation Army - L. M. Sprague - - - 59
From the Tower Hill School - C. T. Woolley in Ch. Reg. - - 14
Gladstone's Energy - Hollo Ogden - - - - - - - - - - - - - 318
Gothic Architecture; an allegory told to children - Ruskin 265
How George Ade came to write Fables - - - - - - - - - - - - 12
New Jack London works - - - - - - - - - - - - - - - - - - 243
Lamb's (Charles) love letters - - - - - - - - - - - - - - - 37
Livermore, Mrs. Mary A. - Woman's Journal - - - - - - - - - 423
"Love Strong as Death" - The Hindu Widow - Sister Nivedita - 22
Money - M. O. Nelson - - - - - - - - - - - - - - - - - - - 389

The Virtuous Lincoln Courts - L. L. . . . . -
The Virtues Leaf - Taylor - - - - - - - - - -
The Daily Time Tree - Lydia A. Dow - - - - - -
The Bridge - Longfellow - - - - - - - - - - -
The Church of Heaven - Trumbull - - - - - - -
The Church of God to Come - David Dickson - -
The Cities of Life - Burton - - - - - - - - -
The Grave to Call - Felix Neff - - - - - - -
The Law of a Thousand Lives - C. Smith - - - -
The Parent's Warning - Neil Lawrence Cluer - -
The Tempest, Morning - Felix L. Oswald - - -
The Tower Lady - Joseph Jeffers - - - - - - -
The Trifle - T. S. Arthur, Jr. - - - - - - -
The Search for Glory - Dunton - - - - - - - -
The Valley - Jesse Lee - - - - - - - - - - -
The Value of Saving in Time - Dunton - - - - -
The Voice Divine - Percy C. Ben Butler - - -
The Voice Still Small - E. C. Bartol - - - -
The Value of Prayer - - - - - - - - - - - -
The Wonders of the Deep - Adelaide - - - - -
The Young's Freedom - Maurice C. Hall - - - -
They Can, and Ride, To Jest - Lucas Malet - -
To Col. - E. Fitzgerald or His Wife Lucretia -
To Jane Taylor, Lines on Illustrated Text - -
To the Passing God - E. L. Hinkley - - - - -
Under the Grass - Ellen Sturgis - - - - - - -
Wearing the Star - T. T. Stenhouse - - - - -

CAUSES OF THE MODERN TRANSFORMATION OF RELIGIOUS THOUGHT

Tenth R. Mass

Alumni Dialects - W. C. Brown - - - - - - - -
A Day Visit for Young Women - Mary's Study - -
A Terrible Fire the Villa - Lydia Tuttle - - -
Adjustments of Transcendental Principles to T. Work -
A Treatise and a Relation - Thos Crosby - - - -
A Difference's Influence - - - - - - - - - - -
A Dramatic Lent Peace All - Prof. Sidney Lanier -
A Visit to Madrid - Literary Study - Thos. Dunn -
Bible Interests - Lessing - - - - - - - - - -
Bureau Women of Boston Have a Library - Inc. Co-Operative
Five Volumes of the Salvation Army - - T. Pigeon -
From the Upper Fifth Chamber - E. - Reality in Th. Org.
Gilderoy's Journey - Julia Ogden - - - - - - -
Gothic Interpretations; an Attempt Call to Religion - Evelyn
How Jesus Ask Some to Write Jesus - - - - - - -
How Jesus Chooses Women - - - - - - - - - - -
Isaac's (Charles) Love Letters - - - - - - - -
Literature, Art, Poet - - Thomas's Journal - - -
Living Stones or Truth" - The Young Elder - Elijah Kingsley
Money - E. W. Bellamy - - - - - - - - - - - -

Moral of the Prize Ring - Rev. T. B. Gregory - - - - - - 21
Morris (Clara) in fiction - - - - - - - - - - - - - - - 373
Motor Cycle Pleasures - - - - - - - - - - - - - - - - - 343
National Prison Association - C. R. Henderson - - - - - 149
Nature's Glory for the People - Wm. Kent - - - - - - - - 86
One Fox - Exchange - - - - - - - - - - - - - - - - - - 22
Radium - Is it an Element?- Review of Reviews - - - - - 190
Rescue Home in India - Sara Chandra Chakravarti - - - - 138
Scribblers Assert Their Rights - Emily H. Randall - - - 338
Servetus (Michael); an Expatiatory Monument - - - - - - 44
Some comments on Novels New and Old - H. T. Griswold - - 371
Stars by Daylight - T. J. J. See - - - - - - - - - - - 327
The Awakening of a Soul - Brunton - - - - - - - - - - - 399
The Children of the King and their Brave Deeds - Brunton 325
The Degeneration of the "Hero" - Literary Digest - - - - 11
The Gospel of Emerson - E.-E. Hale- - - - - - - - - - - 28
The Hell of Science and the Hell of Theology - Bennett - 120
The Impossibility of Unionism - W. E. Symmes - - - - - - 436
The Leisure Class - N. O. Nelson - - - - - - - - - - - 338
The Mount of Vision - W. D. Symonds - - - - - - - - - - 138
The National Negro Business League - Mrs. F. B. Williams 76
The Nature of Religion - Ira M. Howerth - - - - - - - - 387,404
The Parents' Assistant - - - - - - - - - - - - - - - - 101
The Religious Development of Ram Mohun Roy - F. Reed - - 103
The Sherman Statue Unveiled - Emily P. Randall - - - - - 138
The Wise One's Heart - Charlotte Teller - - - - - - - - 184
Traveling in Europe - T. W. Higginson - - - - - - - - - 371
Tribute to Dr. Kerr - - - - - - - - - - - - - - - - - - 321
Wesley's (John) Tolerance - Boynton - - - - - - - - - - 58
Why Should a Pastor take active part in promoting and directing Bible study in his church - From American Institute of Sacred Literature - - - - - - - - - - - - - - 70
Woman and the Religion of the Future - Harper's Weekly - - 230

EMERSON

Emerson, the Puritan - C. F. Dole - - - - - - - - - - - - 167
If not Emerson, Why not? - Annie E. Ford - - - - - - - - 43
The Gospel of Emerson - E. E. Hale - - - - - - - - - - - 28

PULPIT

Beginnings; or, The Cradle Life of the Soul - - - - - - 71
Christ in Hades - A Study from Stephen Phillips - - - - 383
Crimes and Criminals in Chicago - - - - - - - - - - - - 349
Gambling - 182
Hereford (Brooke) and Lower Mosely Street Schools -Smith 358
Lloyd (Henry Demorest) - Wm. Salter - - - - - - - - - - 119
Our Brother in Christ, Dr. T. Kerr - F. H. Bodman - - - 318
Paradise - 198
Sunday and its Uses - - - - - - - - - - - - - - - - - - 134
The Bridge - An After Vacation Sermon - - - - - - - - - 54
The Calamities of Men - The Providence of God - - - - - 302
The Cathedral, Past and Prospective - - - - - - - - - - 259
The Chicago Centennial - - - - - - - - - - - - - - - - 88
The Gospel of Beauty as Applied to Village and Municipal Life - F. G. Updike - - - - - - - - - - - - - - - - 102
The Old Year, 1903 - Annual Review - - - - - - - - - - - 287
The Public School - A Bulwark of Our Republic - Stolz - 214
The Religious Development of Ram Mohun Roy - F. Reed - - 103
The Social Settlement Idea - Boynton - - - - - - - - - - 217
Thomas Lincoln, the Father of a Great Man - - - - - - - 414
What are we to Do? - Lucia Ames Mead - - - - - - - - - - 6
When is it Time to Die? - - - - - - - - - - - - - - - - 151

Rev. T. D. Gregory - - - - - -
Vote Clergyman - - - - - - - -
C. L. Henderson - - - - -
Insert Chair Rights - Mary E. Bendall - -
Servitude (Indent); an Expiatory Comment - - - - -
Comments on Novels New and Old - T. C. Griswold -
Daylight - T. J. J. See - - - - - - - - - - - -
Meaning of a Soul - Hinton - - - - - - - - - -
the Wine and Stars - - - - - - - - - - - - -
Vision - R. O. Nelson - - - - - - - - - - -
of Vision - E. L. Symonds - - - - - - - - -
Salary's (John) Testimony - Burton - - - - - -
The Curtain - C. F. Dole - - - - - - - - - -

Life of the Soul - - - - -
from Stephen Phillips - - -
Street Ballads -Smith
Republic - Stolz -

THE SUNDAY SCHOOL

Ethics of the Ballot - - - - - - - - - - - - - - - 123,140,154,189
One's Country and Money and the Ethics of Money - - - - 156
Our Country which guards us at home in time of peace - - 8
Paying Taxes as the Duty of a Citizen to his Country - -220,236
Services a citizen owes when in public office - - - - - 308,357
The State as the Servant of its Citizens - - - - - - - - 24
Some of the Things which our Country does for us - - - - 40

THE STUDY TABLE

Annual of British School at Athens - - - - - - - - - - - - 14
Bird Lore - 214
Bridgman, Laura - Mrs. Ednah D. Cheney - - - - - - - - - 185
Bridgman, Laura,- Senator Hoar - - - - - - - - - - - - - 334
Century's New Cover - - - - - - - - - - - - - - - - - - 190
Chadwick, Reviews by:
Brown, Dr. John - - - - - - - - - - - - - - - - - - - 405
Crabbe - Ainger - - - - - - - - - - - - - - - - - - - 405
English Men of Letters - Fanny Burney - A. Dobson - 404
Getting a Living - Bolen - - - - - - - - - - - - - - 406
Gladstone, Life of - Morley - - - - - - - - - - - - - 290
The Apocryphal and Legendary Life of Christ-Donehoo 185
The Deliverance - Ellen Glasgow - - - - - - - - - - - 404
The Mettle of the Pasture - Allen - - - - - - - - - - 185
The Religion of an Educated Man - Peabody - - - - - - 405
Two Centuries of Costume in America - -Earle- - - - 356
Wesley, Hetty - Quiller-Couch - - - - - - - - - - - - 186
Gladstone, Morley's Life of - - - - - - - - - - - - - - 173
Great Masters - La Farge - - - - - - - - - - - - - - - 366
Guild, Letters of Edward Chipman - Ellen B. Stebbins - - 122
Jesus Concerning Wealth - Meaver - G. R. Pike - - - - - - 123
Johnson, Letters of Dr. Samual - - - - - - - - - - - - - 301
Lavendar's (Dr.) People - Margaret De Land - - - - - - - 173
Lessons from History - Brandt - Dr. Thomas - - - - - - - 333
List from Houghton, Mifflin & Co. - - - - - - - - - - - - 156
McCutcheon's Book of Cartoons - - - - - - - - - - - - - 355
Men and Women - Savage - - - - - - - - - - - - - - - - - 235
Out of Nazareth - Savage - R. W. B. - - - - - - - - - - - 374,404
Powell, Reviews by:
American History and its Geographic Condition-Semple 188
Am. Tariff Controversies in the 19th Century -Stanwood 105
An Expurgated Bible - - - - - - - - - - - - - - - - - 373
Animals - Jordan, Kellogg and Heath - - - - - - - - - 92
A Political History of Slavery - Smith - - - - - - - - 374
A Touch of the Sun - Mary Hallock Foote - - - - - - - 342
Babel and Bible - Delitzsch - - - - - - - - - - - - - 11
Builders of the Beautiful - Pimer - - - - - - - - - - 341
Cherry - Tarkington - - - - - - - - - - - - - - - - - 187
Colonel Carter's Christmas - F.-Hopkinson Smith - - 139
Country Life in America - - - - - - - - - - - - - - - 374
Free, not Bound - Trask - - - - - - - - - - - - - - - 236
From Agnosticism to Theism - Dole - - - - - - - - - - 390
Good Bye, Proud World - Ellen C. Kirk - - - - - - - -187,236
Gorgo - Gaines - - - - - - - - - - - - - - - - - - - 187,342
History of Education - Kemp - - - - - - - - - - - - - 92
History of Socialism in the U. S. - M. Hillquit - - 186
How England Averted a Revolution of Force - Flower 341
Illustrations for Sermons - - - - - - - - - - - - - - 92
Indians of the Painted Desert Region - G. W. James - 105
Jewel - Clara Louise Burnham - - - - - - - - - - - - 105
Keith, Gordon - Thomas Nelson Page - - - - - - - - - 93
Lavendar's (Dr.) People - Deland - - - - - - - - - - 236
Literary New York - Hemstreet - - - - - - - - - - - - 342

THE ENGLISH TEACHER

Little French Masterpieces - - - - - - - - - - - - - 187
Man and the Divine Order - Dresser - - - - - - - - - 139
Modern Practical Theology - Schenck - - - - - - - - - 139
My Struggle for Light - Wimmer - - - - - - - - - - - 374
Nuttall's Birds - - - - - - - - - - - - - - - - - - - 11
Old Paths and Legends of New England - E. M. Abbott 11
One Religion and Many Creeds - Ross Winans - - - - 139
Place and Power - - - - - - - - - - - - - - - - - - 341
Play as an Educator - Hutchinson - - - - - - - - - - 105
Pocket Series of Am. and Eng. Classics - - - - - - - 236
Sermon on Sleep - Collyer - - - - - - - - - - - - - 326
Sevastopol and Other Military Tales - Tolstoy - - - 389
Strong's Book, Dr. Josiah - - - - - - - - - - - - - 341
Systematic Homology - Waugh - - - - - - - - - - - - 93
Tennesee Todd - Ogden - - - - - - - - - - - - - - - 342
The Beginnings of Christianity - Paul Terneley - - 139
The Being with the Upturned Face - Lathburg - - - - 139
The Clerk of the Woods - Torrey - - - - - - - - - - 236
The Gate Beautiful - Stimson - - - - - - - - - - - - 186,342
The Immortality of Animals - Buckner - - - - - - - - 341
The Life and Times of Thomas Jefferson - Watson - - 188
The Little Shepherd of Kingdom Come - John Fox, Jr. 93
The Log of a Cowboy - - - - - - - - - - - - - - - - 235
The New Epoch as Developed by the Mfg.of power-Morrison235
The Principles of the Founders - Mead - - - - - - - - 92
The Record of a Family - - - - - - - - - - - - - - - 374
The Red Poachers - Mac Manus - - - - - - - - - - - - 92
The Story of Rapid Transit - - - - - - - - - - - - - 139
The Story of the Lopez Family - - - - - - - - - - - 390
The Vagabond - Frederick Palmer - - - - - - - - - - 93
The Virgin Birth of Christ - - - - - - - - - - - - - 139
The Way to the West - Hough - - - - - - - - - - - - 342
The Westerners - White - - - - - - - - - - - - - - - 186
Thinking and Learning to Think - Scaeffer - - - - - 93
Tittlebat Titmouse - - - - - - - - - - - - - - - - - 187
Translation from Prof.Metchinkoff of Pasteur Inst. - 187
Twelve Letters to my Son - - - - - - - - - - - - - - 138
Typical Elders and Deacons - J. M. Campbell - - - - 92
Ultimate Conceptions of Faith - Gordon - - - - - - - 187
Within the Pale - Davitt - - - - - - - - - - - - - - 326
Problems of Living - Brierley - G. R. T. - - - - - - - - 389
Saul - Bertha H. Jaques - - - - - - - - - - - - - - - 157
Sharp's (Wm.) Quatrain on Whitman - - - - - - - - - - 310
Starr, Reviews by :
Babel and Bible - Delitzsch - - - - - - - - - - - - - 27
Indian Boyhood - Charles A. Eastman - - - - - - - - - 27
Indians of the Southwest - Dorsey - - - - - - - - - - 235
Karma - Carus - 27
Mexican Painting and Painters - Lamborn - - - - - - - 234
Rex Christus - Smith - - - - - - - - - - - - - - - - 234
Swain School Lectures - - - - - - - - - - - - - - - - 122
The Canon of Reason & Virtue - Lao Tse - Tr. by Carus 235
The Mysteries of Mithra - Cumont - - - - - - - - - - 121
The Roof of the World - Capus - - - - - - - - - - - - 27
Zorothustrian Gathas - Mills - - - - - - - - - - - - 121
The Divine Vision and Other Poems - A. E. - - - - - - - - 359
The Gate Beautiful - Stimson - Clifford Lanier - - - - - 292
The Gentle Reader - Crothers - - - - - - - - - - - - - 150
The Hour Glass and Other Poems - Yeats - - - - - - - - 334
The Neighbor, A Study of Race Prejudices - Shaler - - - 359
The Letters of John Ruskin to M. G. & H. G. - - - - - - - 37
The Man Called Jesus - Kingsland - S.-Kr P. - - - - - - - 389
The Understanding Heart - Crothers - Boynton - - - - - - 356
Ward's (Mrs) New Novel - - - - - - - - - - - - - - - - 230

Notices from Here and There - - - - - - - - - - - - - - - - - - -

THE HOME

Helps to High Living - Jordan - - - - - - - - - - - - - - - 204
When Great-Grandmother was Young - Marg. E. Backus - - 204

QUOTATIONS

Alcott, A. Bronson - 409
All Souls Bond of Union - - - - - - - - - - - - - - - - - 241
Altgeld, J. P. - 349
Bible - 272
Carlyle - 123
Emerson in "Uriel" - 33
Griggs, Edward Howard - - - - - - - - - - - - - - - - - - 361
Herrick - 423
Hugo, Victor - 97
Isaiah LV. 1-3, 12-13 - - - - - - - - - - - - - - - - - - 177
Jordan, David Starr - - - - - - - - - - - - - - - - - - - 420
Keller, Helen - 377
Mahomet - 386
Newton, Rev. J. F. - 150
Ruskin - 65
Sharp - 389
Shakespeare - 221
Whiting, Lilian - 413
Whittier's (from) "We Live By Faith" - - - - - - - - - - - 30

THE FIELD

California - Indio - 358,421
Canada - Toronto - 141,358
Illinois:
Alton - 157
Chicago:
Chicago Union of Liberal Sunday Schools - - - 391
Congress of Religion Receipts - - - - - - - - 173
Ryder Memorial Church - - - - - - - - - - - - 94,422
Unity Church - - - - - - - - - - - - - - - - - 406
Woodlawn Woman's Club - - - - - - - - - - - - 94
Buda - 421
Edwardsville, Leclaire Industrial - - - - - - - - - - 173
Galesburg - 390
Lithia Springs Assembly, Douthit's Farewell words - 93
Peoria - Men's Clubs - - - - - - - - - - - - - - - - - 238
Rockford - 157
Iowa - 359
Des Moines - 109,141
Massachusetts - Theodore Parker Fraternity in Boston - - 141
Michigan - Grand Rapids - - - - - - - - - - - - - - - - 421
Montana, Butte - L. J. Duncan - - - - - - - - - - - - - 94
New Jersey - Montclair - Leslie Willis Sprague - - - - - 358
Santa Fe Route - 141
Seattle - 406
Tacoma - Seattle - 141
Visits to Lincoln Centre - - - - - - - - - - - - - - - - -

FOREIGN NOTES

Amsterdam Congress, Some Social Features - - - - - - - - 126
Alcohol as a Food - - - - - - - - - - - - - - - - - - - 390
Boers, Starving - 358
Dutch Cities, A few - - - - - - - - - - - - - - - - - - 78
Dutch Hospitality and a Dutch Welcome - - - - - - - - - 94
Echoes from Here and There - - - - - - - - - - - - - - - 294

Eternal Vigilance the Price of Liberty - - - - - - - - - - 190
Haarlem and Volendam's Last Days - - - - - - - - - - - - - 141
Hawley (Miss M. E.) sails for Amsterdam - - - - - - - - - 30
Holland, First Glimpses of - - - - - - - - - - - - - - - - 61
How Swiss Cantons use their tithes from liquor monopoly 311
Influence of Natural Science on our Conception of the universe - 326
International Council of Unitarians and other Liberal, etc. 109
Iroquois Theater Disaster - Sympathy from abroad - - - - - 343
Japan, War feeling in - - - - - - - - - - - - - - - - - - 423
Library items from Germany and Switzerland - - - - - - - - 223
Nations' Need of Soul-Power - - - - - - - - - - - - - - - 375
Peace Congress at Rouen - - - - - - - - - - - - - - - - - 174
Refusal of Military Services in Switzerland - - - - - - - 175
Religion and Science, Some recent utterances - - - - - - - 238
Servetus, Michael - 206
Servetus' Monument, Prof. Donmergue on - - - - - - - - - - 406
Woman Suffrage in Other Lands - - - - - - - - - - - - - - 158

MISCELLANEOUS

Books Received - - - - - - - - - - - - - - 95,159,175,191,207
Conferences:
Illinois Conference at Lithia Springs - - - - - - - - 143
Rockford Conference of Religion - - - - - - - - - - - 205
Michigan State Conference - - - - - - - - - - - - - - 174
Minnesota Unitarian Conference - - - - - - - - - - - 157
New York Conference of Religion - - - - - - - - - - - 206
Western Unitarian Conference notes - - - - - - - - - 422
Corrections - 404
Tower Hill Letters:
Galletly, Charlotte M. - - - - - - - - - - - - - - - 79
Kelly, Annie Laurie - - - - - - - - - - - - - - - - - 13
Kirkland, Cordelia - - - - - - - - - - - - - - - - - 45
Walker, Evelyn H. - - - - - - - - - - - - - - - - - - 61
Wanted! - Western Messenger - - - - - - - - - - - - - - 157
Words of Appreciation - - - - - - - - - - - - - - - - - 18,394

LINCOLN CENTRE NUMBER - - - - - - - - - 241

All Souls Church as a Print Shop - - - - - - - - - - - - - 244
Abraham Lincoln Centre Contributors - -c- - - - - - - - - 264
All Souls Library - 252
All Souls Church Lyceum Platform - - - - - - - - - - - - - 245
A Church in Search of a Home - A Retrospect - - - - - - - 248
A Souvenir - 244
Bequests - 246
Charitable Section - 245
Congress of Religion - - - - - - - - - - - - - - - - - - - 243
Dedication - 243
Educational Section - - - - - - - - - - - - - - - - - - - 247
Eozoic Age of the Lincoln Centre - - - - - - - - - - - - - 256
First Money - 243
Gothic Architecture - Ruskin - - - - - - - - - - - - - - - 265
Helen Heath Settlement - - - - - - - - - - - - - - - - - - 248
Hints to Lincoln Centre - - - - - - - - - - - - - - - - - 246
In Memoriam - All Souls Church, 1882 - 1903 - - - - - - - 250
Magazine Dispensary - - - - - - - - - - - - - - - - - - - 245
Manual Training - 253
Missionary Section - 247
Not For Ourselves Alone - - - - - - - - - - - - - - - - - 244
Our Advertisers - 245
Our Artist Helper - 244
Our Builders - 243

Eternal Vigilance the Price of Liberty - - - - - - - - - - 190
Haarlem and Volendam's Last Days - - - - - - - - - - - - - 141
Hawley (Miss M. E.) sails for Amsterdam - - - - - - - - - 30
Holland, First Glimpses of - - - - - - - - - - - - - - - - 61
How Swiss Cantons use their titles from liquor monopoly 311
Influence of Natural Science on our Conception of the uni-
verse - 356
International Council of Unitarians and other Liberal,etc. 109
Iroquois Theater Disaster - Sympathy from abroad - - - - 243
Japan, War feeling in - - - - - - - - - - - - - - - - - 429
Library items from Germany and Switzerland - - - - - - - 223
Nations' Need of Soul-Power - - - - - - - - - - - - - - 378
Peace Congress at Rouen - - - - - - - - - - - - - - - - 174
Refusal of Military Services in Switzerland - - - - - - - 175
Religion and Science, Some recent utterances - - - - - - 238
Servetus, Michael - - - - - - - - - - - - - - - - - - - 206
Servetus' Monument, Prof. Doumergue on - - - - - - - - - 406
Woman Suffrage in Other Lands - - - - - - - - - - - - - 188

MISCELLANEOUS

Books Received - 95,189,178,191,207
Conferences:
Illinois Conference at Lithia Springs - - - - - - - - 143
Rockford Conference of Religion - - - - - - - - - - - 205
Michigan State Conference - - - - - - - - - - - - - - 174
Minnesota Unitarian Conference - - - - - - - - - - - - 187
New York Conference of Religion - - - - - - - - - - - 206
Western Unitarian Conference notes - - - - - - - - - - 422
Corrections - 404
Tower Hill Letters:
Gallett, Charlotte M. - - - - - - - - - - - - - - - - - 179
Kelly, Annie Laurie - - - - - - - - - - - - - - - - - - 12
Kirkland, Cordelia - - - - - - - - - - - - - - - - - - 46
Walker, Evelyn H. - - - - - - - - - - - - - - - - - - - 61
Wanted! - Western Messenger - - - - - - - - - - - - - - 187
Words of Appreciation - - - - - - - - - - - - - - - - - 18,394

LINCOLN CENTRE NUMBER

All Souls Church as a Print Shop - - - - - - - - - - - - - 244
Abraham Lincoln Centre Contributors - - - - - - - - - - - 264
All Souls Library - - - - - - - - - - - - - - - - - - - 252
All Souls Church Lyceum Platform - - - - - - - - - - - - 245
A Church in Search of a Home - A Retrospect - - - - - - - 248
A Souvenir - 244
Bequests - 246
Charitable Section - - - - - - - - - - - - - - - - - - - 248
Congress of Religion - - - - - - - - - - - - - - - - - - 248
Dedication - 243
Educational Section - - - - - - - - - - - - - - - - - - 247
Fossils Age of the Lincoln Centre - - - - - - - - - - - 256
First Money - 242
Gothic Architecture - Hunkin - - - - - - - - - - - - - - 255
Helen Heath Settlement - - - - - - - - - - - - - - - - - 248
Hints to Lincoln Centre - - - - - - - - - - - - - - - - 246
In Memoriam - All Souls Church, 1852 - 1903 - - - - - - - 250
Magazine Dispensary - - - - - - - - - - - - - - - - - - 248
Manual Training - 253
Missionary Section - - - - - - - - - - - - - - - - - - - 247
Not For Ourselves Alone - - - - - - - - - - - - - - - - 244
Our Advertisers - 248
Our Artist Helper - - - - - - - - - - - - - - - - - - - 244
Our Builders - 243

Our Contributors - 245
Our Next Step in Organization - - - - - - - - - - - - - - - 244
Our Picture - 243
Poetry:
Lincoln Centre - B. J. - - - - - - - - - - - - - - - - - 259
The Abraham Lincoln Centre - A. A. O. - - - - - - - - - 243
The Well Filled Sock - W. D. Nesbit - - - - - - - - - 246
Pulpit Excursions in the City - - - - - - - - - - - - - - - 244
Social Section - 249
The Bricks - 244
The Cathedral, Past and Prospective - - - - - - - - - - - 259
The Novel Section - 251
The Old Stand - 246
The Sunday School - 249
Tower Hill and its Summer School - - - - - - - - - - - - - - 242
Unity - 244

Our Contributors - 245
Our Next Step in Organization - - - - - - - - - - - - - - - - 244
Our Picture - 242
Poetry:
Lincoln Centre - N. L. - - - - - - - - - - - - - - - - - - 259
The Abraham Lincoln Centre - A. L. C. - - - - - - - - - - - 248
The Well Filled Sock - R. D. Nesbit - - - - - - - - - - - - 246
Pulpit Excursions in the City - - - - - - - - - - - - - - - 244
Social Section - 249
The Priche - 244
The Cathedral, Past and Prospective - - - - - - - - - - - - 255
The Novel Section - 251
The Old Stand - 246
The Sunday School - 248
Tower Hill and its Summer School - - - - - - - - - - - - - - 242
Unity - 244